

# THE CHINESE RECORDER

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## EDITORIAL MISCELLANIES

### SOME PRESENT DAY PROBLEMS

In this issue of the RECORDER we are majoring on certain problems which face the missionaries in China today. Even the frontispiece in this issue, together with two other illustrations, suggest the nature of one of the problems that faces us. The things which we ordinarily meet in Buddhism are rather connected with the ideas and practices of the masses, who in general are uneducated. But the ultimate issue is not between Christianity and the more ignorant strata of society in any country. It is rather with its more advanced thought and higher idealism. It is quite possible that the inscription in this frontispiece was the original from which Johnston secured his Chinese inscription for the cover of his book entitled "Buddhist China." It expresses the wonderful hope of Buddhism which is that some day "all life within the great universe shall become divine." The wonder of this is that this Buddhist hope applies not only to humanity but to all life, and suggests that famous passage from St. Paul in which he says: "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity... in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

And not only so, but...even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

Two years ago the Acting-Editor spent a summer on the Island of Pootoo. During his stay there occurred the death of the Elder of the Island, who was the highest in authority, even above the abbots of the three leading monasteries. His funeral was a notable event and the procession on the beach of a "thousand paces" was fully a half mile long, with numerous scrolls in velvet and satin, some of them with most remarkable inscriptions. The second photo in this issue shows the picture of the elder at his funeral and the vertical inscription on the right shows also a wonderful hope in Buddhism, and has this significance: "Where is the Land of Eternal Night and Endless Sleep? It is (in reality) the Region of Ultimate Knowledge and Superior Discernment."

Even the third illustration has a beautiful conception in the idea that however men may differ in life, death levels them to a similar experience. In the final dissolution of matter, all life is revealed in its essential unity, with its oneness in nature with the Buddha Soul of the Universe.

Probably the loftiest and most cosmic thinking of the Chinese race has been expressed in the literature of Buddhism and many of these ideas will continue long after the masses have ceased from their superstitions.

Mr. C. R. Chao, Dean of the College of Arts and Science of the National University of Chekiang and a graduate of Stanford University, recently read a paper before the missionary association in Hangchow.

This paper is published in this issue because it presents very frankly what prevails in the minds of many of the intellectuals of China today. He claims that the Chinese are preëminently practical in their nature and that they are not a natural soil for the reception of religious belief.

The present-day intellectuals believe that all of the practical and philanthropic values of Christian Missions can be achieved by the Chinese without the religious impulse, and that all religious faiths are bound to fail of permanent acceptance, on the ground that they deal with abstract ideas. It would be interesting in this connection to draw attention to the fact that the Japanese Minister of Education recently in a public address admitted that one of the failures of the Japanese Government forty years ago was that it did not appreciate the value of religious education. He claimed that their emphasis upon science and all forms of material development had only tended to make the people more materialistic and selfish so as to divide the masses into rival groups, and hence had brought about most serious problems in Japan. The bonds of love and sympathy, of unselfish consideration towards others were developed by religion. He therefore regarded the question of the



religious ideals of a race to be of supreme practical importance to that race. If family love, truth, and loyalty do not have their roots in a cosmic order and in cosmic principles, must not their place in any scheme of things be anomalous? Religion is a cosmic concept, a cosmic sympathy and a cosmic motivation. When most fully developed it harmonizes all that is included within its sphere of functioning and furnishes the strongest motives and the highest faith.

Dr. Lew and Mr. Wilkinson have also presented many other problems which exist in China to day, all of which challenge the serious consideration of the Christian forces in China.

### THE CHURCH OF ROME AND CHRISTIAN EDUCATION

We are deeply indebted to the Rev. Father D'Elia of the Society of Jesuits for his most interesting abstract of an Encyclical on Christian Education by Pope Pius XI, which he calls the "Magna Charta" of Christian Education. This paper will appear in this and a subsequent issue of the RECORDER. It is worthy of careful thought by the Protestant body, because there are several ideas therein expressed, which could not be surpassed in any statement as to the ideals of Christian education. As Protestants it is difficult for us to accept a proposition concerning the Church of Rome or any other church that "God Himself has made the Church sharer in the divine nature and by special privilege granted her immunity from error, hence she is the mistress of man, supreme and absolutely sure and she has inherited in herself an inviolable right to freedom in teaching." This is a position which we can doubt even in respect to the invisible Church, which is that spiritual community of all true believers who exist in all branches of the Christian Church. If the Church in its official capacity were as pure in her living, as profoundly sacrificial and as lofty in her knowledge of truth, as was the person of Christ, then might the Church be as was He, a divine incarnation. But all human instrumentalities, whether individual or social, because of their lack of the divine "pleroma," have in their functioning a certain measure of error, even though they be divinely inspired in their search for higher truth. To our way of thinking, the Christian Church in all of its branches in every part of the world whilst seeking to do much that is good has never seen the day nor the place when it would not stand higher in the estimation of God and of men by its saying "God, be merciful to me, a sinner."

This may sound like very strong language, but it is meant to apply to both the Catholic and the Protestant branches of the Christian Church. The Church of Rome claims to be inerrant. Protestant Churches have not made this claim, although many of their official pronouncements would seem to be equivalent to making such a claim. The principle of inerrancy is largely founded upon the idea that even though individuals

in the Church occupying the highest position of authority may commit deeds that are reprehensible, nevertheless when they speak collectively and authoritatively for the Church, their pronouncements are inerrant. This inerrancy is based upon the idea that God out of His mercy to humanity and in recognition of human need preserves such an official body in its official statements from error. If God in His goodness and in order to furnish infallible guidance to needy humanity can preserve fallible instruments from theological error, how is it that He does not preserve them from sin? Surely if infallible guidance is to be given to the human race, it is as essential that the human guides which He has chosen should be preserved from sin as well as from error. Infallible truth pronounced by men who in their personal lives may be enemies to the truth and whose conduct is at times equivalent to blasphemy can never furnish to humanity that guidance which humanity needs. He Who was our infallible guide to spiritual truth knew no sin. If He had known sin could humanity regard Him as an infallible guide? These remarks are not directed solely at a dogma of the Catholic Church, but also at certain attitudes which are clearly inherent in some branches of the Protestant Church. It is easy to show through the facts of history that our leaders and representatives in their individual and official lives have committed acts that were equivalent to laying afresh a crown of thorns upon the head of the Savior.

Even if at such times of base betrayal they *could* give inerrant expression to truth, would it not be far better, even for the guidance of humanity, for them to keep silent and to confess their sins with weeping? Would not such a confession and repentance guide humanity to God and to His infallible truth far better than any pronouncements, however infallible, when connected with inconsistent living?

Nevertheless there are conceptions in this Encyclical which cannot be surpassed. What can be more wonderful than the statement of the basic principle that "education is intimately and necessarily connected with the pursuit of man's last end or final purpose" and also in the statement that "there can be no true education which is not wholly directed to man's last end"? How ordinary conceptions of education which seek immediate results, material advantage and selfish ends pale into insignificance before this cosmic conception. It is only when the practical and the immediate aims of education are harmonised with the true conception of the final goal of man that education can be regarded as having reached its highest ideal. In the presence of the highest ideal is it ever practical to accept a lower ideal?

It is interesting to note that the 1929 returns of the Pontifical Society for the Propagation of the Faith show an increase of 10,000,000 lire over the year 1928. This Society hopes to have an annual income of 200,000,000 lire by 1940. The heaviest contributions are from the

United States, where in the past seven years the returns have increased from \$350,000 in 1922 to \$1,400,000 in 1929. It is reported by FIDES SERVICE that "a spirit of enthusiasm for the program of mission activity has the United States in its grip and yet much of the results of this enthusiasm will be felt only when the present younger generation in America passes into public life."

### WHAT CHRISTIAN MISSIONARIES HAVE ENDURED

Due to the kindness of Rev. Father D'Elia, we are able to incorporate with our own statistics regarding Protestant missionaries killed or kidnapped a similar summary of statistics regarding the number of Catholic priests killed or kidnapped within the past five years. The list is as follows:—

<i>Protestant Missionaries</i>		<i>YEAR</i>	<i>Catholic Priests</i>	
<i>Killed:</i>	<i>Kidnapped:</i>		<i>Killed:</i>	<i>Kidnapped:</i>
2	5	1924	1	1
—	10	1925	—	2
2	13	1926	3	6
3	3	1927	6	18
4	5	1928	3	6
1	23	1929	8	6
—	—		—	—
12	59	1924-29	21	39

This presents to us another aspect of a problem that faces missionary effort in China today. In presenting the above table it behoves us as a missionary body to bear in mind the significant fact that Chinese pastors and priests have suffered yet more. There are certain fields in which our workers' itinerate where whole communities have been wiped out, where there remain nothing but ashes, where not only there is no pastor with his group of Christian followers but where it is difficult to find among the ruins, the remains of the Church building that was formerly standing.

Even when we call attention to these facts we must realize that the missionaries and the Chinese church are only bearing a small share in the yet larger measure of suffering throughout all China to-day. It would be unworthy to commiserate ourselves, rather should our sympathies go up to the common people everywhere as they pass through the agonies of an inevitable revolution, a revolution unexampled in the annals of history in its intensity and extent.

### SUN YAT SEN AND THE POPULATION QUESTION

It will be recalled that Dr. Sun in the Three Principles advocated a larger population for China and also a higher birth-rate. His argument was based upon two sets of facts.

First, that the Chinese had not suffered from the Manchu invasion and domination because by sheer numbers they had been able to absorb their conquerors and to alter their character.

Second, he also gave his estimate of the rapid increase of population of various countries in which he concluded that the population of the United States in another century would be one billion—two and a half times the population of China. He says: "If the United States a hundred years hence should try to subjugate China there would be ten Americans to four Chinese and the Chinese would be absorbed by the Americans." Therefore, if China were to continue her place in the sun the possession of a larger population would be an essential factor. It is curious to note that in another section of the same book he explains that the reason why Great Britain with 40,000,000 could rule 400,000,000 scattered throughout the world was due to the advanced development of the individuals of the race. It is hard to harmonize the argument that an advanced development of the individuals of a nation will enable that nation to rule ten times its population scattered throughout the world with the other argument that a population greater in its mass than that which any other nation possesses is absolutely necessary to the safety of that particular population.

In the Birth Control Review there is a most interesting analysis of an article entitled: "A Nation of Elders in the Making" by Warren S. Thompson and P. K. Whelpton. These two writers estimate that when this year's census is taken in the United States the population will have grown to 120,000,000. While this is about four times the population of seventy years ago, the significant thing is that it "represents a rate of growth of somewhat less than one half of the earlier period. There can be no doubt that during the next 70-year period 1930-2000, our rate of growth will still further decline. The changes now going on in the factors which will determine our future growth seem to indicate that our population in 2000 A.D. will not exceed 185,000,000 and it is quite likely that it will be considerably less."

It is estimated that "the downward trend in the birth-rate should meet the down-ward trend in the death-rate about 1960, and owing to a larger per-cent of the population in the older age groups the death-rate will for a time exceed the birth-rate. The increase in older people will be largely offset by the decrease in those under twenty and the proportion of the population in the most reproductive ages will change but little." This stabilization of the population might cause some to feel alarmed but Thompson and Whelpton see no reason for alarm. "Far from regarding a slow population growth with dismay, we should look forward to it with eagerness because it will give us time, energy, and funds to spend on improving the quality of our living."



## The Future of Chinese Civilization

C. K. CHAO

**W**HEN two civilizations meet, like two currents, or rather like waters of different levels, there will be at first confusion, then intermingling, and then, like water again, settling down to a new level. Chinese civilization is old. It is old in years and it is old in the sense of being superannuated and needing rejuvenation. Owing to her peculiar geographical situation, China had in her long historic development but little chance to learn from alien civilizations, and what little she learned was from civilizations far away rather than from her immediate neighbors, these latter being always her inferiors in arts and letters, though not in valor and warfare. From alien civilizations far away, China learned something in art—in drawing, sculpture, music, dancing, etc.—and in worship. But even these have now but an historical interest, for after flourishing for some time, they, each, and all, decayed and then died. The graft had not made itself a permanent part of the stock. Styles in music and dancing, copied from people outside her western borders, so popular in the Tang dynasty, are now, at least in the case of the latter, entirely lost. In drawing and sculpture, the once invigorating foreign influence has long been degenerating and become quite sterile. Even the Buddhist religion, the influence of which used to be much overrated by foreign writers on China, is now represented only by a pitiable conglomeration of persons keeping themselves alive by feeding as parasites on the ignorance and superstition of the uneducated masses, whose number is, happily for them, yet great. It seems that foreign civilization used to come in very much like fashion, to be adopted and then to be discarded at the moment. By its very nature, it could not be of long duration. It was like some occasional and intermittent flow added to the main stream of native civilization that never affected the latter to any great extent. There was not so much as an initial confusion, not to say any final new level.

Not far different had been, till a quarter of a century ago, the influence of European civilization brought to China by missions, commerce and war. Only this inflow of foreign civilization was honored by this difference, namely, it was, unlike all its forerunners, unwelcome. It came in as an intrusion, breaking the peace and quiet of the nation, and was repulsive to the wise and ignorant alike. But it was also unlike all its forerunners in another particular. It compelled acceptance—and this compulsion was backed up by the in-

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NOTE.—Readers of the *RECORDER* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

terests of China herself. China had to build ships and make firearms after the fashion of the Europeans and had to learn something of their history and their science. Foreign art in the form of drawing or dancing had been, at the time of its introduction, acclaimed by all. Foreign religion (Buddhist), on the other hand, had been thought by some as unworthy and combated by a few as unorthodox and dangerous to the well-being of society. It had, however, on its side the rulers of the state themselves, who thought of enjoying good fortune in the after life. But this latest inflow of alien civilization was all different. At the beginning came the missionaries. They put on the Chinese costume, whether Ming or Manchu, mastered the Chinese language, spoken as well as written, and made themselves acceptable to the educated class, who has always been the ruling class in this country. The early missionaries were considered as savants, as they really were. They were introduced by their Chinese friends into the Court as astronomers, a timehonored calling in the past. After they had been received by at least the interested part of the educated class as of their own kind, they very tactfully put forth the argument that whatever they could offer as astronomers, geographers, or mathematicians was not of the best that they could offer. Higher than all knowledge of man was the wisdom of God whose ways they professed to know and were anxious to teach. They did make some notable converts; but the greater part of the educated were indifferent to this, their higher motive. The purely religious activity of these early missionaries was tolerated or restricted in turn, and they submitted to whatever policy happened to be adopted by the state. So there was at least peace to those early missionaries, even if the effectiveness of their endeavors might be questioned.

Next to the missionaries came commerce, followed by war as its propeller, followed by another wave of missionaries. The Chinese government was so unfit to meet the new conditions that a most dreadful situation came into existence which we of this generation, nearly one hundred years after the first scene was acted, have not yet wholly outlived. It is an historical episode full of shame for China and of shamelessness for her oppressors. This second wave of missionaries, full of zeal to bring a heretic people nearer to their God, were never appreciated because they enjoyed treaty rights, which had been wrung from the Chinese by sheer force of arms. The notorious Boxer trouble was only an unintelligent expression of a general feeling shared by all for generations, though their way of going about it deprived them of the sympathy of the more enlightened of their countrymen.

Down to the last years of the Manchu rule, the situation was not much altered. The Chinese thought a foreign, and in certain important respects, higher civilization was forced upon their attention, which they

did not as yet understand in its entirety. But there were many things in the civilization that they must copy, whether they liked it or not. First in the order of time to rouse their attention were the mechanical arts—military, naval and industrial. They were believed by some great statesmen half a century ago and even later to be the only things in which the Europeans excelled. Alongside of these, the law of nations was given much importance, as these statesmen thought it furnished them with needed instructions in diplomacy. Students were instructed in the European languages, especially English, with a view to facilitate the negotiations with foreigners.

The weakness and corruption of the Manchu government was clearly demonstrated to the outside world and to the Chinese alike as time went on. The rising generation was the most dissatisfied of all. Students who ambitiously took upon their shoulders the heavy responsibility to save their country went in large number to Japan—her nearest neighbor who had made herself strong by imitating western ways and had defeated China in war—to try to learn how the Powers had made themselves wealthy and strong. They were eager to take in and send home the first things they found that their country lacked and might need. In the first shipload of imports, so to say, came the French political philosophy before the great revolution, translations of which were made to ignite the already restless intelligent class in the country. This, and the work of the late Dr. Sun Yat Sen started the revolutionary movement which was soon to overthrow the tottering Manchu government.

The success of the revolution—or rather the failure of the Manchu government to suppress it—gave to the intelligent class a new impetus to learn more about the experience and institutions of the Western peoples. The number of students studying abroad, now spread to America and Europe as well, increased greatly and their studies covered many subjects. The civilization of the West, in its humane as well as practical aspects, was better understood. Not till now was there any real intermingling of civilizations so-called. This intermingling was far from being complete, and in the process, much of the old civilization was displaced by the inflow of the new.

Since the establishment of the Nationalist Government, the process of intermingling has been much accelerated. Before the final attaining of a new level which will still take decades, it is well that we should have some principle of selection, the adherence to which will insure good results. These, of course, may differ with the temperament of the one advocating them. Here I shall merely offer my own opinion on the matter.

In the first place, we must take in what we lack—a graft that will influence the original stock in such a way as to bear quite different and

better fruit. These must be science and her handmaid, industry. The Chinese people have been from time immemorial so practical that even philosophy, the aged mother of the sciences, never attained her full development here. Whatever philosophy the Chinese had was a philosophy of life, which begot ethical systems and moral standards, but not natural sciences. This all absorbing practicability of the Chinese not only answers for the lack of true philosophy and science in their civilization, but also for the lack of religion in the sense commonly understood in the Western world. Antagonistic as they seem, religion and science started from a common human trait, i.e., curiosity about, and attempt to explain nature, that was full of mystery for the primitive folk. The Chinese never went far in curiosity, as that might seem unpractical. Without science, changes in human life are but little except the periodical waxing and waning of dynasties, alternating of good harvests and bad, of the flourishing and decay in letters, etc. This accounts for the monotony in Chinese history, and this lack of variety in her historic experience accounts for her ill-adaptability to such great changes as have been necessitated by contact with an alien civilization, which is characterized by aggressive activity both in the realm of deeds and of thought.

It was an inborn morbid activity that sent the Northwestern European stock everywhere and into everything. Originally, this branch of the human stock had never developed any culture comparable to the great historic peoples before them. They had not even any religion except what has now been relegated to the realm of myth. At the back of this inborn activity was great physical vigor, which may be a result of racial history and favorable environment. In their eager activity, they take in everything from their more advanced neighbors, whom they came to conquer by sheer valor. But later history shows that they are no mere imitators, but capable of any development of the things they first borrowed from others as well as making original contributions themselves. It is the civilization of this people that has forced itself into China and compelled recognition, and challenged us to adopt in part at least.

I wonder whether this inborn activity could be imparted to a people bred in a radically different environment even through conscious imitation by the latter. But the latest of their achievements, science and industry, must be learned by any people who entertain the hope to cohabit with them in this world. China cannot aspire to stand on equal footing with them if she could not make herself economically their equal. And China can never be economically their equal unless she has learned the ways of science. Proceeding in a practical Chinese sequence, science, therefore, should be the first thing to be adopted. The political and social institutions of the West, existing and historical,



should then be carefully studied, as they furnish material that is highly suggestive as to how China shall proceed in the future, barring the fact that this will give us the required insight into this wonderful people.

On the cultural side, China has developed a beautiful pictorial art rich in suggestions and a literary art exquisite in form. Both of these have been as good as they could be, but need some new grafting to add new life to the old stock. In the case of literature, a practical purpose is always involved; that is, the enlightenment and enjoyment of the masses that are not thus trained. It is here that the old literature of China is found to be deficient. In content and expression, it has rarely been popular. It might be said that literature in China has been manifestly aristocratic and therefore removed from the common people. It has been the only item in the Chinese civilization that is not "practical." The substitution of the spoken language of the day for the dead language of the books is a genuine revolution which has been solely influenced by Western history.

In contrast with her literature, the Chinese philosophy is practical. But here, just as in the case of literature—only in a contrary direction—an antidote is needed. Here a pilgrimage to the revered mother of Western science is most likely to bring good results. Philosophy, the beggetter of a dozen or so vigorous children who have all come of age, is now doing general housekeeping for them, always endeavoring to tidy up things and put them in something like a general order. This aged mother of the sciences, though now living mainly on the contributions of her children, never grows old in spirit, and this spirit exemplifies one of the channels in which the ceaseless activity of the Northwestern European finds expression. There is no better tonic for the lax, practical mind of the average Chinese.

Now a last word on that part of civilization which does in actuality hold an entire people together. I mean the moral code. Nothing has ever had such varying standards as morality. We can very well assume that it, like customs, must change from time to time and from place to place in order to suit different environments and different moods. China has a strong, practical moral code that needs only a little reshaping to suit her present needs. The change of political organization necessitates no fundamental change in the relations of persons. Loyalty has only to be transferred from a king to the state to make it a perfect virtue. The relations between parents and children and between the sexes, including the married state, should certainly be revised in the light of modern practice and opinion. But the cardinal virtues involved in these relations may be maintained even though in outward form radical changes might be introduced. All human relations should be conducted on the basis of mutual benefit, and for the benefit of those

directly or indirectly concerned. The family relation is certainly no exception.

As a desirable addition, the Chinese people should be taught collective activity and all that it involves—such as sympathy, loyalty to the team—whatever that may be, obedience to common rules, willingness to follow leadership, etc. The old individualistic attitude must be discarded if anything is to be accomplished in a moral reconstruction.

In this connection, it may not be improper to say a few words regarding religion. I am aware of the presence of many good men and women in this audience who believe much good can be done for this country by the Christian religion. I am not here to criticize this opinion, but only to say a few words regarding the experience religions have had in this country. The Chinese had some form of worship from the beginning of their historical record, which we can presume to exist in a more rudimentary form even in prehistoric times. The idea implied in such a form was simply to indicate the heavenly relation of the tribal king. The king only had the right to make sacrifices to heaven. His vassals had only the right to make sacrifices to mountains and streams. Offerings to ancestors were, however, made by all classes alike, king or peasant. There were two distinct ideas involved in this arrangement. An extension of filial piety to the dead answers for their ancestor worship, and the divine origin of kings, for their offering to heaven. The expression "the king above" was only a later analogy formed of an earthly institution. Why should the ancestors of the kings be not kings themselves even though they were "above," since kingship was hereditary? Not till the introduction of Buddhism from India did the Chinese have a multitude of "gods" who would bless the worshipers for their faithfulness and offerings. The so-called Taoism was entirely patterned on the Buddhist system of idols, and was a counterfeit entering the market to compete with the former for the offerings of the believers in preparing for happiness in after life while they were yet alive. It had nothing to do with the teachings of Laotze who was a philosopher, moral as well as political.

The so-called three religions of China are a curious mix-up. Confucianism is not at all a religion. It is like Lao-tze (the Chinese use the same name for the philosopher and his philosophy), a system of political, social and ethical teaching. In fact, we have not in the Chinese language the word for religion. We have only the word "teachings" which is used for "religion."

This will perhaps show that the Chinese are not particularly religiously bent. They have been too "practical" for that. But this will not convince Western people, whose religion was imported. But the importation has had such wonderful growth in the new soil of the adopted countries. Let us, then, look at the same facts in China. The

Buddhist religion was imported. It is now quite a worldly occupation for a certain fraction of people, and is that only. The Mohammedan, the Zoroastrian, the Jewish and some early forms of the Christian religion have either died or are practiced only by the descendants of the original immigrants and have long ceased making converts. Only the later forms of Christianity are still kept alive by the repeated efforts of successive generations of missionaries, contributed by many countries, who even seem to have enlarged the results by efforts in various fields which are philanthropic and educational rather than strictly religious.

Now let us look at how these efforts of the missionaries of the later forms of Christianity have been received. They have been rather well received, but only as philanthropic or educational effort and not, by the non-Christians, as religious effort. The reason is not to be found in any ungratefulness inherent in the Chinese nature. The reason is simply this, that the Chinese, as a people, are quite indifferent to religion. A people who could have tolerated so many different forms of religion in their country cannot be expected to be really eager about it. The really religious, like the real lover, perhaps, cares only for one, and not many. Tolerance is therefore mere indifference.

The Nationalist Government has the support of all educated Chinese in trying to separate religion and education in the schools, which has already caused much, and is causing more inconvenience to missionary institutions. It concerns only the relation of religion with education and has nothing to do with the freedom of worship. And it is not anti-foreign because the Chinese managed schools are subject to the same rules as the foreign. It is highly interesting to speculate what attitude the foreign missions will take towards this policy. Will they close up all missionary schools and colleges, or will they continue them as purely educational institutions with no connection with religious motives whatever? We have learned that the missions have only one aim, that is, to extend the Christian life to China and to the whole of it. The other good things they do are mere accessories. This attitude, from the missionary point of view, is perfectly correct. But the Chinese think otherwise. They care more for the philanthropic and educational works of the missions as independent and self-sufficient entities rather than as accessories to their principal work in extending the Christian faith. They are by nature so practical that they will not and cannot do otherwise. Personally I don't see anything unchristian in helping China to extend her educational facilities without any reference to religion. It will be best, if I may suggest, for the missions to take this as a Christian duty and the Chinese to take it as a purely friendly act. Then the mission schools will enjoy equal rating in the hearts of appreciating Chinese, and a lasting good-will as towards a friend in need will be formed which will do much to promote international understanding and

friendship in general and the appreciation of the missions in this branch of their work in particular. On the contrary, evasion of the government regulations will bring distasteful consequences and the closing up of mission schools will serve only as evidence that the primary purpose in establishing them has been in the interest of religion, the merit of which act is beyond the appreciation of the Chinese, educated or otherwise. In a cross-road like that, it is for the vanguard, as the good men and women doing field work here in China are, to be the eye as well as the brain for the only too well-meaning controlling boards at home.

In concluding this rather discursive paper, I shall bring together as its main assertions the following points: (1) The Chinese civilization is of old and enduring stock, has experienced many vicissitudes and has remained down to the present very much as it was. The influence of alien civilizations has been slight and not lasting. But (2) the recent contact with Western civilization outclasses all like experiences in importance. It is the contact of whole civilizations, no longer that with the occasional inflow of a minor current which subsided after a while and eventually became lost. A thorough intermingling is inevitable and a new level will result as the process of intermingling is nearing completion. (3) This process of intermingling is partly a matter of course, but partly a matter of selection, and therefore subject to control. This control in the selection of features to be adopted is of paramount importance to the future of China. (4) The principle of selection should be one with a view to complement and regenerate the old cultural system so as to put it on a par with Western civilization. (But (5) the Chinese civilization thus pruned of its branches and grafted with new, life-giving scions will still be different in important respects from the parent stock of the scions. The Chinese civilization of the future will, perhaps, bear a new kind of fruit, both different from that of old times in China and of the West at present. Yet the Chinese civilization will ever retain its essential characteristics; it will be essentially practical, also artistic and literary, but not very philosophical, and in the least religious.

This *partial* transformation of an old civilization is a gigantic piece of reconstruction work, greater than any in the history of man. It requires the conscious and cooperative exertion of a whole people and the degree of success attainable cannot yet be vouched. It also goes without saying that the time and resources involved in this undertaking will be very great. Help in any form that will contribute to the final success of this undertaking will be appreciated by the present and all future generations, and the opportunity for international goodwill has never been so great and the prospect so good if our friends only know what we really need instead of what they think that we should need.



## Readjustments of Christian Educational Work in China to Day in View of the Changing Social and Intellectual Conditions\*

### PART I

TIMOTHY TINGFANG LEW

**D**URING the last five years China has gone through another stage of political revolution. It has had profound effects upon the social and intellectual conditions of the nation; some of these are more closely related to educational work and hence deserve our attention.

First of all the toleration of and cooperation with, later the separation from, and finally the suppression of the communist party has caused a great upheaval in the thinking life of the nation. Some of the seeds sown by communism produced immediate results; others were fortunately nipped in the bud, but others are still growing. They have become a part of the thinking of the people in general especially of the youth and the laboring classes. Communistic organizations have been officially suppressed, but communistic trends of thinking are by no means exterminated.

Second, the political revolution has achieved a large measure of official success. This success was achieved through propaganda and the appeal to the youth for cooperation. There has never been so much of political and social idealism set before the youth of the nation than there was during the years 1924-8. If you read the autobiographical accounts written in the form of stories or novelettes that are coming out these days, you will realize that the youth did see visions of a new China, a China with a new order, social as well as political. There was an honest desire for a throughgoing change. There was willingness to pay the price for such a new order. There was willingness to put themselves under the load, to share in the toil and to underdo the dangers of the adventure. All this calls for unreserved admiration. Their confidence in the ultimate success of the cause was a moral tonic which did save the patient who was in a critical condition.

Third the success of the Revolution has been only partial. It has not yet been completed. Their high expectations have not yet been fulfilled. Many of the youth have been terribly disillusioned. Such disillusionment has been an occasion for despair to some, and to others, an impetus to quiet activity, to go back to study some more. Those who do so are the most earnest students of today.

\*An address delivered at the opening meeting of the Third Biennial Conference of the China Association for Christian Higher Education on February 1st, 1930.

Fourth, the success of the Revolution so far has fast developed a sort of party orthodoxy, which in turn is attempting to compel the nation to conform. The party has its own justification for such a demand. Its own faith in its program, its experience of bitter struggle throughout the last twenty years since the founding of the Republic, its responsibility for educating the nation according to its program,—all these strengthen its conviction that the power of the party should be supreme and absolute. Thus there can be only one party. The nation is to be rebuilt on its basis, and to be governed by its principles. This has resulted in an inevitable tendency to suppress all ideas and expressions that are at variance with the party. Such a tendency has also unavoidable results in the thinking life of the people and especially of the youth. It works both ways: on the one hand, since it works for uniformity, it has the tendency to stifle freedom and kill independent thinking. On the other hand, it excites opposition. From the point of view of the party, freedom of thought and expression can only be exercised within the limits of law, but the party decisions and judgments themselves constitute the law.

Fifth. The military operations that have been necessary for the northern expedition, for the disbanding of military force after the expedition was completed, for the suppression of communism, have drained the nation to its dregs, and even made attempts at bringing succor to sufferers in some quarters extremely difficult. There is no question that the present government means well and is doing its level best to improve the life of the people. But the time has been too short so far for satisfactory results. As one of the brilliant leaders of the government said a few months ago in connection with the financial situation: "It is a matter for great regret that the government in the last year has had to fight so strenuously for its own existence, that it has not been able to put into effect all the expert advice at its disposal." What is said of finance can be said of other things as well. During this period of struggle for existence and stability, the nation is apt to be impatient, and such impatience colors all views and all thinking.

But in spite of all the limitations, the political revolution has produced profound changes socially and intellectually.

First of all, a genuine sense of national consciousness has grown. San Min Chu I (the three doctrines of the people) has gradually been disseminated and Ming-ju Chu-I (Doctrine of Nationality) is getting a wider hearing every day.

Secondly, a sense of democracy as interpreted by Ming Chuan is slowly but steadily developing among the laboring classes. Strikes, demands for better treatment, claims for rights and privileges have become bolder, more audible, and more effective.

Thirdly, economic pressure is increasing. The desire for the fulfilment of some program such as that outlined in Ming Shen Chu I (Doctrine of the people's livelihood) is becoming not only necessary but desperately necessary. While economic depression due to devastating wars has reduced many to poverty, and famines, floods and earthquakes have added their ravages, making the life of the multitudes intolerable, the nation in many parts has acquired new habits of luxury. Not a few have become somewhat rich in the political game, and these newly rich are squandering their "not properly-gotten wealth." These "habits of new luxury" have a decidedly disturbing influence upon the outlook of youth upon life.

Fourthly, equality in the relations of the sexes has made significant headway. The revolution has appealed both to women and men. Women have responded to its call, and in their way have done their share. The party organization has given women a definite place. The government admits women to its offices. The law has begun to recognize women. The right to inherit property has been won by women and there have been actual cases contested which have proved the validity of such laws. All these and other things have had a telling effect upon the social thinking of the public and the social outlook of women.

Fifthly, along with equality has come freedom in relations between the sexes. Perhaps in no realm is social change more pronounced in the last few years than in the sex relationship. Even free love is practiced more openly and commonly by some of the intellectuals and with more toleration than before. Young people have taken their lives in their own hands. Among the student class, social barriers between men and women are no longer left undisturbed.

Sixthly, this revolution, like any other revolution, tends to create minds that are constantly nursing revolt against authority. The thinking of the youth is more iconoclastic today than it has ever been before. There is revolt not only against the authority of the dead, but also against the authority of the living. Disintegration of the old family relationship is going on steadily, and the pain and agony of it have become daily occurrences. The attempts to have small family units have compelled serious adjustments, and blunders and suffering have become the inevitable part of the experience of many.

Seventhly; but out of the pain and agony, a new social ethic is being slowly born. There is a growing sentiment against concubinage and slavery, and the mistreatment of women by husbands and parents-in-law. On the other hand there is a growing approval of divorce which can now be obtained by both women and men. There is a growing sentiment against capitalist indifference towards labor, and warm sympathy for the under-dog. The trouble between capital and labor is becoming more and more acute.

## II.

All these typical social changes are having their effect upon the intellectual life of the youth in general. More specifically, the changes in intellectual life may be indicated briefly as follows:

First, there is a deepening respect for physical science and for what it can do. There is a slowly but steadily growing number of students who are turning their attention to the study of science, and not merely talking about it as they did five years ago.

Second, there is a greater respect for facts. Mere theoretical discussion of any subject does not interest the youth of today. The demand for facts, on any question is becoming more insistent. Any speaker who does not back up his statements with facts fails to command the attention of the students. Research is becoming popular. The research method is winning the interest of the youth.

Third, the social sciences have become centres of interest. Classes in economics, politics and sociology are enlisting many students. The situation is just the reverse of that of 1920, when philosophy was the most popular subject.

Fourth, the materialistic outlook upon life has become more and more dominant in the thinking of the youth. Not that there is no spiritual idealism, but everything is measured by materialistic standards, and interpreted in materialistic terms.

Fifth. The heavy weight of superstition is being *slowly but steadily* lifted. The government and the party have taken upon their shoulders the responsibility for stamping out superstition and making room for scientific thought and practices. They have taken pains to disseminate scientific knowledge in certain lines, as for example the enforcement of the abolition of the old lunar calendar. The motive is to reform political thought, and also to introduce scientific knowledge in the place of old superstitions which have been built up around the old calendar. The official calendar has been profusely and obtrusively illustrated with scientific astronomy.

Sixthly, religion has in general been received with hostility and contempt. It is being looked upon as hostile to intellectual life. Taoism has been officially denounced and Confucian sacrifices stopped by the government. Buddhist temples have been in many places converted into schools and into houses for other social and political usage. The Anti-Christian movement though not openly active is nevertheless making subtle but effective headway.

Seventhly, and this is very important, many youths have, through the dissatisfaction with the existing order, acquired an attitude of impatience with the process of a gradual change. They are crying for revolution, and not evolution. This attitude is becoming very prevalent



among the college students. Under the calm surface of discussion and waiting, surges the rebellious current of desire for quick action and of a restless search for short cuts. Their intellectual life is profoundly affected by this current.

Eighth, (and this is mischievous) in the work of revolution, many youths have been enlisted for their services. These by virtue of their work and adventurous spirit have been rewarded with positions of importance in the local party organization. They were once influenced by the communistic propaganda which in China did advocate a certain contempt of school learning. Some of my students who are in the party have been ridiculed by those who have not had a college education. "What is the use of a college education," they say "we have no college education; we have not even completed our middle school course, yet our position is no lower than yours, our usefulness to the party is no less than yours." There are not a few youths in the local party organization who are drunk with their success and are unfortunately acquiring an unwholesome attitude toward education. On this point I must add, however, that according to some party leaders, such a condition does exist in some quarters, "but it is due to the propaganda of the communists, who strangely have adopted a somewhat different policy regarding education, from that which is in Russia. In China they at least do not encourage youths to get right education."

### III.

This is a very sketchy and inadequate account of the more pronounced actual changes in the social and intellectual life of the nation especially among the youth. *To these changes, we have to make readjustments in our educational work.* But before we take up the discussion of readjustments, may I remind you that our general topic is "new relationships and readjustments." These two cannot be treated separately. We have to make readjustments because of new relationships. The changes in the intellectual and social conditions in China cannot be separately dealt with apart from relationships because they are inter-related. Some phases of what I am going to say will undoubtedly be more ably treated by others and it is not my purpose to take your time to go over the same ground except when it is necessary to make my points clear. Perhaps a word about readjustment itself is not out of place. Readjustment does not mean, first of all, yielding to pressure, and being at the mercy of external forces. Readjustment does not mean a compromise that will destroy the fundamental principles for which our work was founded. Readjustment does not mean aimless drifting, and as a matter of fact it opposes the latter. And finally readjustment does not mean opportunism. Readjustment has

the following implications: First, and always, to be thoroughly acquainted with the facts as they are, and courageous enough to face them without flinching; second, it implies alertness in watching changes whether they are apparent or subtle. In the third place, it implies foresight as well as insight. And finally, it implies readiness and promptness in action. Failure to act on time has been the chief sin of Christian workers in China.

*(To be continued).*

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## Christian Students

W. E. WILKINSON

**P**EIPING is the most important student centre in China, in numbers perhaps not the largest, but in influence still predominant. Our recently concluded School Survey shows 28,000 students of Senior Middle School grade and above, studying in the schools of the city. Christian students, while small in number in proportion to the whole student body, are perhaps better organized and better equipped, more numerous than in any other educational centre in China. Any discussion of the situation among Christian students in Peiping is of importance to the Christian movement in the whole of China.

### STUDENTS AND COMMUNISM.

There is no doubt that the minds of the most intelligent students in China are being drawn to the Communist ideal. This is not to say that the majority of students are Communists, nor that they are joining the Communist party. But their minds are strongly attracted to the doctrines which are promulgated by the party. These doctrines are preached sedulously and steadily, and are attracting an attention out of all proportion to the size or importance of the Communist party.

The reason for the attraction is easily told. The Communist doctrine is attractive because it is simple and clear. It provides a simple remedy for the distresses of the present time. It outlines an aim and object with singular clarity. It asks for a thorough-going revolution with a complete over-turn of the present order of society. Further, Communism divides the whole world into two parties, the proletariat and the anti-proletariat, of which the latter is composed of the "bourgeoise" and the capitalists. The enemy is thus clearly visualised. In a fight it is always useful to know exactly who the enemy is. Communism, in defining the enemy in these simple terms, has a real advantage. And Hate is easier to arouse than Love; antagonism is created more readily than co-operation. And finally, Communism looks

forward to a Utopia which can be clearly envisaged. The Utopia, the New Society of the future, will be without class distinctions, without poverty or wealth, without property, and with something which is vaguely described as "an association in which the free development of each is the condition for the free development of all"—whatever that may mean.

In dividing society into two antagonist classes, in providing a method—the revolutionary method—for a thorough change in the basis of society, in foreseeing a complete victory for its side and a splendid Utopia in the future, Communism has stolen some of its thunder from religion. Christianity divides the world into believers and non-believers; it has a method which it claims will be ultimately victorious; it has its Utopia which we describe as 'The Kingdom of God' but which is difficult to define in more precise terms. And Communism, with its stolen thunder, its undoubted idealism, a promise for the future, a humanitarianism and a hope for the down-trodden, finds a response from the idealist minds of students.

It may seem extremely odd that I should talk about Communism as an introduction to an article on Christian Students. My reason is this. Among students in China today, the great mass are neither Christian nor Communist. They are the lump waiting for the leaven; the inert mass waiting to be energised. Many different loyalties call for their allegiance; many philosophies hold out a welcoming hand. On the one flank stands Christianity, with its predominantly spiritual appeal, and its method of 'conversion' or change of heart. On the other flank stands Communism, with a predominantly material appeal, and a method of 'revolution' or change of circumstances.

Christianity has the disadvantage that it is considered, by the large majority of students, to be inextricably involved with a Capitalist and Imperialist society. Communism has the disadvantage of being an output from Russia, although the claim that it is anti-Capitalist and anti-Imperialist in some measure offsets that disadvantage. There is also the disadvantage—if it truly be one—that Communist adherents are proscribed, and they may be shot.

Christianity and Communism, one on each flank, claims the allegiance of the thinking student body. Each has its philosophy of life to offer. And Communism is winning. This is partly because its system is more intelligible, with a more readily grasped connection with the present-day situation, and partly because it is better organised, with a better publicity service. Its theory is put constantly before students, and the lump is being leavened with the Communist leaven.

It is therefore possible to see two main needs for our present Christian students. One is that they should study Communism, at least to such an extent that they understand what it is all about, and

what are the fundamental fallacies in the system. The other need is that they shall study Christianity, in order to know what that is all about. I feel that at present they understand neither.

It is no use pretending that on the whole our student Christians are intelligent Christians. Their knowledge of the faith came originally from the fact that they were brought up in Christian homes. During formative years they were under the influence of men who for the most part are not interested in that aspect of Christianity which we call Apologetics. And the result often is that when a student is faced with another faith—such as is in Communism—which sets up another system of values and a different group of loyalties, and when that faith is preached by people who know what it means, the knowledge of the Christian student is not enough. Sometimes Christian students turn away from the Gospel which they have not thoroughly digested to 'another gospel, which is not the Gospel.' Sometimes they lose their own faith. In few cases is their knowledge of Christianity sufficiently well-grounded to enable them to make an intelligent answer to the intelligent questions of antagonist Communists.

Christian students need to know more of their own faith, to have a ready grasp of its salient points. For they are bound, sooner or later, to come into contact with opposition to the faith, and should be prepared with the ordinary answers to the obvious attacks that can be made in modern times by antagonists. And this means more and better teaching, more literature, more intelligent literature of the type, for instance, that is being produced by the Student Christian Movement of Great Britain, whose object is to relate Christianity to modern knowledge.

Christian students need to know more of Communist philosophy. It is always a mistake to under-estimate an adversary; it is a greater mistake to employ abuse instead of argument. And the more one knows of Communism, of its definite materialistic basis, of its insistence that history teaches the necessity of a class war, of its determination to overthrow the present basis of society by revolutionary methods, the better able is one to meet it. Many well-meaning Christians today dismiss Communism as a bogey. They consider that it doesn't matter. It does matter. It matters very much. And the only way to combat it is to meet its intellectual claims with other, and better intellectual claims, its emotional content with a purer emotional content, its humanitarianism with a stronger and nobler humanitarianism, its faith with a faith that is founded on a rock.

What is needed by our Christian students at the present time is literature, more literature, better literature. Above all we need literature from men who have studied this question and know what lies beneath it. We need a reasonable Apologetic. I don't know who the men



are who can write such literature as students will desire to read. Perhaps we haven't any such men in the Christian field today. If that is true, the sooner we set about producing them, the better. I am convinced that we must have this literature if we want to leaven the mass of students in China with the right sort of leaven, and if we desire to establish the faith of Christian students.

At this point let me repeat that I do not think the mass of students in China is going Communist. That kind of alarmism does not interest me. But I reiterate my view of the need for an intelligent and sympathetic understanding of the Communist position. I say 'sympathetic' because we must love our enemies. We need an intelligent and sympathetic knowledge of Communism, and a new Apologetic for Christianity in face of these new claims.

#### STUDENTS AND RELIGION.

##### *Study.*

I have suggested that the attitude of many Christian students towards religion is an unintelligent one. This is acknowledged by the students themselves. The first demand of the Christian students of North China in respect of the content of the 1930 Summer Conference is "More knowledge of our Religion." Students ask to know more. That is an encouraging sign. With the desire of students behind us we can proceed to discuss the areas within which study might possibly be done.

I would hazard as a personal opinion that there are three main areas in which the Christian student needs to know more. The first area is that of the 'Deposit of Faith' as given in the New Testament. When Bible study is undertaken, it frequently amounts to nothing more than the irregular reading of casually selected portions. There is no attempt to delve deeply into the meaning, little comparison of part with part, and no sense of the relationship of the part under study to the whole. This is mainly due to the fact that material for study is not available. Commentaries, simple and scholarly, are yet to be written. Lives of Jesus, compiled from the Chinese point of view, are not yet available. Christian students need much more help in their Bible reading if they are to come to close grips with the claims of our faith.

The second great need is for the study of Church history. The study of the history of Christianity, in China as well as in other lands, is the best antidote for those who feel that the Christian Church is Capitalist and Imperialist, or is of necessity bound to any specific social grouping. There is room for Chinese histories of the Church in China. Some months ago I heard with great interest a lecture by Mr. Ch'en Yuan, Chancellor of the Fu Jen University, on the history of the Nestorian Church in the Yuan dynasty. Most of the material

was new, unpublished, gathered from his own researches in that period. Certainly the sense of background, of heritage, was thrilling. I realised then that the Christian Church has a history in China of which many people know nothing at all, and which would well repay study.

The third need I see is for the study of our faith in relation to modern thought. I have already spoken above of this need, specifically in relation to Communism. But there is need to study the attitude and teaching of Christianity in every branch of human activity, every new forward move of the human mind, every new set of the tides of human society.

#### STUDENT FELLOWSHIP GROUPS.

The fundamental proposition of Christianity is that it is a faith. "Thou shalt love the Lord thy God with all thy heart." Second only to this is that it must be an intelligent faith. "Thou shalt love the Lord thy God with all thy mind." And the third point is that the intelligent faith must be a dynamic. "Thou shalt love the Lord thy God with all thy strength." The Christian religion—which is another way of saying "Thou shalt love the Lord thy God"—demands an intelligent dynamic faith, a faith which understands as much as possible, and which has a dynamic that drives towards 'life abundant.'

This intelligent dynamic faith is not an individual or a solitary thing; it is a group activity. Christianity is a fellowship. You cannot be a Christian alone. In the very heart of the Gospel lies a social group. And if Christianity is to be dynamic in the lives of students, it must be under the outward form of a fellowship. It has become usual, in the last forty years, to build a special form of fellowship for the special purposes of student life.

Today, all over China, are arising slowly and with much hesitation, small group fellowships of Christian students. This is especially apparent in those areas where Y. M. C. A. and Y. W. C. A. work is undertaken, in the Higher Middle Schools, in Colleges, and in Universities. Christian students, who formerly were used to form a student Y.,—which organization was responsible for most of the athletic, social, and religious work undertaken by students—finding themselves cut off from these activities by the uprising of Student Associations, after a period of inactivity due to shock, are again banding themselves together into small fellowship groups. The groups are small. They are usually rather select. They have no definite programme. They have few activities, and a very simple constitution. But they are signs of a revival of the natural desire of Christians to be living and working in a group. They are self-originating and self-supporting.

The future of these small Christian student fellowship groups is being watched with interest. No one, so far as I am aware, can con-

firmly predict in which direction they will go, or how they will express their Christianity. They are at present loosely organised, both in the school unit groups and in the Unions. And the whole movement is in the period of experiment. Here in Peiping, for example, there are several Unions of groups. There is the Provincial Union, which includes groups from the three cities of Peiping, Tientsin, and Paoting, and whose work includes the organization and conduct of the North China Student Summer Conference. School unit groups may also belong to the City Union, which is responsible for whatever joint work may be possible within the walls of Peiping. And there are other Unions, each with its special work and its special field. Some of them are redundant. Time, and further experiment will remove these redundant Unions.

And the programmes both of unit groups and of Unions is still in the melting pot. Activities, on the whole, are few. The main direction of the groups during the past year or so has been towards deepening personal religion in fellowship. A certain amount of opposition has been aroused, which produced the Tsinghua University anti-Christian manifesto in March this year, and perhaps the demonstration outside the city Y. M. C. A. on Easter Day. All of which, I venture to think, is a sign of progress. Any forward move by Christian students will inevitably arouse opposition. The more progress, the more opposition.

#### STUDENTS AND THE CHURCH.

I am more perturbed than I like to confess at the attitude of Christian students towards the Church. There is little doubt that students, if not actually hostile to the Church, are certainly not in sympathy with it. This general statement, like all general statements, can be contradicted over and over again, and still remain true. I feel that there is a drift of the student away from the Church. And I feel, on the other hand, that the antipathy of students to the Church is balanced by a lack of sympathy of the Church for students. The Church seems not to want students, either as members of its congregations, or for the work of the pastorate.

This is a large, and if true, a terrible indictment. I fear it is true. The Church dislikes the modern freedom, the modern thought of the student; the student dislikes the conservatism of the Church. Pastors have no message for the student; students can find no place in normal Church life in which to express their Christianity. Students are not at home in the Church.

Just before I wrote this paragraph, I challenged two student friends on the subject. They both adduced lots of reason why they do not join a Church, but all the reasons boiled down to this: the average

pastor is 'persona' distinctly 'non grata' to them. Having discovered that fact, I asked whether, in the event of a young and educated pastor being appointed to a Church in the city, who would make students welcome and find activities for them to undertake, they would be prepared to join the Church. They said that most certainly they would be glad to do so.

I wonder whether the answer of my two student friends is entirely typical. I remember one young fire-eating Christian student who was so certain of the iniquity of the Church that his only constructive suggestion was that the Church had better be entirely destroyed. Then we could begin again! The spectacle of the Church being destroyed at various intervals of time at the whim of a zealous Christian student, and the subsequent rebuilding according to his plan, was too much for my sense of the ridiculous, and I confess I laughed at him. And that did not improve the situation. For he was terribly in earnest!

But leaving on one side the destructive method as rather foolish, what method can be adopted to enable students to take more part in organised Church life? The persistent refusal of Christian students to co-operate in the work of the Church means loss to both sides. Students lose that contact with all sorts and conditions of men which helps to keep them close to everyday life; the Churches lose the continual infiltration of new blood, new ideals, new zeal. What method can be adopted?

There is one method, adopted in certain areas and talked of in many others, against which a word of warning should be spoken. A student Church, one whose congregation is composed entirely of student members, whose worship and activities are arranged entirely from the student point of view, is a step in the wrong direction. Where such a Church is successful, it will drain from other Churches their student membership, which is bad for them; it will have no carry-over to the post-student lives of its members; and it will inevitably become narrow. Certainly it will have great difficulty in becoming Catholic, wide, broad, universal, in its outlook and its sympathy.

#### STUDENT ACTIVITIES.

Christianity is a religion of service. And for many of us, our student days present us with the first opportunity of doing acts of service in the name of our Master. We look back with pleasure to the time when we spent our evenings with a Boys' Club, a group of Scouts, in visiting prisons, in teaching in a poor school. Modern University life in the West is full of opportunities for acts of service.

Student Y. M. C. A.s in China were formerly filled with this spirit of service. Schools for the children of the poor were organised, and



many forms of social help were undertaken. Today I find but little active philanthropy rendered by Christian students. Apart from the New Year Country Evangelism, where bands of students spend a week of their vacation among the country people, there is really very little active service rendered to the community in Peiping by Christian students.

In part this is due to the taking over of Student Y. activities by the Student Association. But even though those forms of activity which prevailed are no longer open to Christian students, there are very many forms of community service which students could render. The need is great, even pressing. Yet I imagine that it is the exception rather than the rule for a Christian student to consider that upon him there lies a real responsibility for acts of Christian service.

I have dealt with what seem to me to be the outstanding features in the present Christian student situation in the North. I need not take up space to describe the splendid courage of students in face of recent anti-Christianity, nor to say with what high hopes I look forward to the future of the Student Christian Movement here. If I have dealt with points upon which criticism can be made, and left out or touched too lightly upon other points, it is simply for the reason that we cannot go forward merely by admiring our excellences. And finally I would add that even this slight sketch of student trends could not have been written without the continual help and advice of student friends and co-workers, who are entirely responsible for whatever of value is written above, while I am content to take wholly upon myself the mistakes.

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## The Slaughter of the Innocents

ROBERT F. FITCH

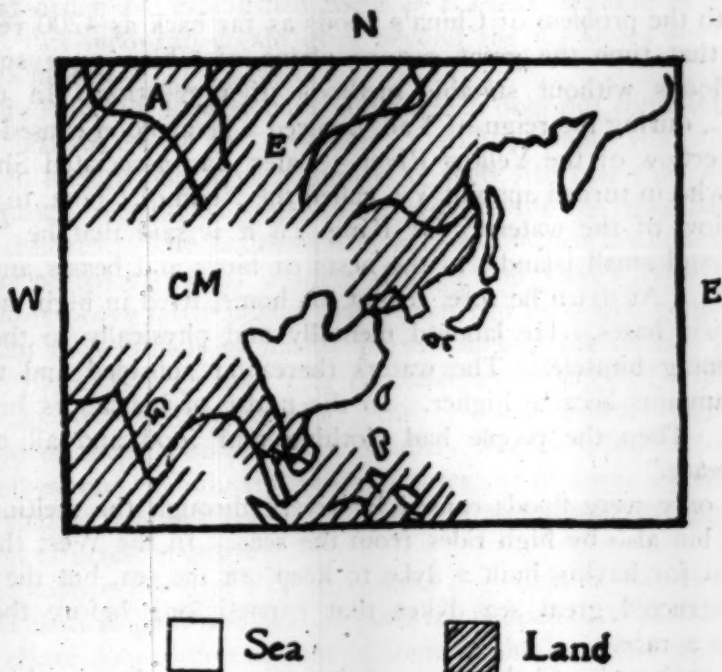
**I**T is interesting how the attention of the Christian forces of China has been applied to the alleviation of human suffering without at times giving adequate consideration to the removal of the causes which produce this suffering. Much, though not all, of our work is one of healing and of rescue. We have opened up asylums for lepers, hopeless outcasts of society; we have established orphanages for children discarded by one or both parents; in connection with child welfare we are establishing model homes and educational centers where information can be given to mothers; we have founded homes for the blind. We have conceived of humanity as being in such a hopeless condition that the best that we can do is to rescue a few here and there from present and future destruction.

On the other hand, we have attempted certain things which are both preventive and prophylactic, by bringing religious ideas into the race and thus quickening the love of humanity, we have created a motive force which tends to remove some of the evils just mentioned. By religious education we have trained a certain number of the youth to better ideals of individual and social reconstruction.

In addition to methods of famine relief, we are in recent years seeking to devise methods of famine prevention, through education in the need of forestation, better soil conditions, and better crop production through seed selection: but back of all these problems there is another evil, which has hardly been touched. This evil to a very large extent is one of the main sources of disease, famine, civil war, poverty and banditry; which directly takes an annual toll of life greater than all these other evils combined. Concerning this problem the Church has had little to say. We face its terrible consequences day by day. So insidious is its method of working, so much less apparent than the more dramatic and physical results of famine, civil war and banditry, that we hardly seem to realize its presence.

To make more clear the overwhelming nature of this problem, let me use an illustration. It is as if the floods of a continent were gathered together into a great area of human life. These floods fall like a vast Niagara from a high precipice, are dashed upon the rocks below and from there, on through the whirlpool rapids are thrown into an incongruous mass and carried out to an ocean of unfulfilled potentialities. We stand at the foot of this fall, hold out our tin cups and buckets, fill them from the current and comfort ourselves that we have rescued a few lives. But the thought does not occur to us that the current might be lessened or diverted. Hence, it is no wonder that some Christians like some Buddhists take a pessimistic view of existence, instead of striving by divinely aided will and insight to use methods and means that shall stop this tragic and useless holocaust.

To understand this problem more adequately let us trace its growth historically. According to Richard and many other geographers, there was no China in the earlier periods of the solidifying of the surface layers of the earth. It was covered by what he calls a Mediterranean Sea, the boundaries of which are indicated in the following map taken from Richard's *Geography of China*. He says: "From primitive times two portions of Asia seemed to have emerged. In the north, in the region of Irkutsk and extending as far as Korea, was the continent called Eurasia (formed of Europe and Asia), which soon continued to the north by Angara. This continent occupied a large part of present Siberia. In the south, in the present peninsula of Hindustan, and extending to Australia, was the land of Gundwana. Between these two continents, or a continent and a peninsula, occupying the whole space



now forming China, was the central Mediterranean Sea, sometimes called Thetys (the sea). In the primitive period, therefore, China, except Manchuria, the western border of Mongolia, and some parts of Tibet, was buried beneath the water. During the whole of the primary period and the first part of the secondary period, China remained under water. It then emerged definitively." As this land emerged it was covered with swamps, bogs and small patches of agricultural land. These patches of land were invaded from the North, West and South, first by early aborigines and then later by invasions of more cultured people. The earliest invaders were nomads, shepherds and hunters, who gradually settled down and cultivated the soil. They fought with the lion, rhinoceros, elephant, tiger, panther, bear, and wolf, and were covered at first with the skins of these beasts. Later on they learned to manufacture cloth and make garments, but even in historic times China was frequently flooded to a vast extent, far more vast than anything we have had in modern times. Geological formations were still continuing. The great rivers flowing to the sea had their deltas much farther East than they are today. The annual floods of the rivers, formed by the melting snows of Tibet in the spring, made great deposits on the soil, gradually raising the level higher and higher. But this rise in the level of the soil was slower than the growth of the population, hence the terrible struggle for existence of the people, their struggle to cling to agricultural holdings that by nature had not yet been made ready for permanent occupation. The very beginnings of China's recorded history

began with the problem of China's floods as far back as 4200 years ago. Even at that time the great eastern plains of China were subject to terrible floods without suitable methods of prevention. In the year 2297 B.C., during the reign of Yao, occurred a great flood caused perhaps by the overflow of the Yellow River. Later Yao associated Shun with himself, who in turn appointed Yü, called the Noah of China, to regulate the overflow of the waters. Of King Yü it is said that he "went to the large and small islands, to the nests of birds and beasts and to the fish waters. At dawn he rose, forgot his home, lived in high mountains and at their bases. He labored mentally and physically to the extent of weakening himself. The waters thereafter subsided and the four great mountains became higher. In the midst of his labors he offered sacrifices. Then the people had clothing and food and all countries were at peace."

Not only were floods caused by rivers through the melting snows of Tibet, but also by high tides from the seas. In the West the Dutch are known for having built a dyke to keep out the sea, but the Chinese have constructed great sea dykes that existed long before the Dutch existed as a race.

Concerning the Chekiang coast it is narrated that in the autumn of 773 A.D. a great storm rose at sea that caused the tide to rise to a great height "swallowing up 5000 homes and 1000 ships." The sea wall from Hangchow to Kinshan, in Kiangsu province, covers a distance of 110 miles. For one-third of this distance the wall is faced with blocks of solid granite fastened together with iron pins and it ranges from twenty-five to fifty feet in height above the level of the water at low tide. It is about ninety-five feet in width. This piece of work is but a very small part of the sea-walls of China, constructed by the people in their struggle to secure a chance for existence.

Because the race between population and natural resources was a losing one, the people denuded the forests and we are now told that there are vast areas in North China where reclamation even by modern methods of forestation is impracticable, that vast areas are doomed as far as aiding in the problem of human existence is concerned. Furthermore, if strenuous efforts are not made in the near future, in large parts of Central and Southern China, the fate of these Northern areas awaits them. In connection with this limitation of resources there is an almost unlimited birthrate, so vast that its toll in life is probably greater than what would be the toll of life should banditry, famine, and civil war be constantly recurrent year by year in China.

Millions of children are brought into existence without a ghost of a chance as to how their needs should be met. In certain parts of China it is estimated that the death-rate in infancy is as high as 700 deaths out of a thousand births. It is also well-known that as soon as



peace and order are established there is a great increase in the birth-rate, and this birth-rate again goes beyond the resources for existence which are needed.

There is hardly a missionary home which does not come into contact with the seriousness of this problem. Family servants who are capable of devoted service will have a family of such size that they are driven to desperation because of inability to provide for the reasonable needs of their children. The health of the wife is frequently endangered and she often becomes thereby a mere drudge and slave. The homes of our servants prove most clearly that even when economic conditions are better than those which ordinarily prevail among the masses, they will still have more children than they can adequately support, which means injustice to the child. Therefore, the re-establishment of peace and orderly government, elimination of banditry, and even improved methods of agriculture and of industry, will not solve the problem which exists in the fact that in the race between population and resources required, the population is made to suffer.

It is noteworthy that a birth control organization has already been organized in Shanghai and that it plans to cooperate with the National Child Welfare Association so that in some of the local centers which are now being opened up, efforts will be made toward the solution of this problem experimentally and at first on a small scale, with the aid of qualified medical experts, both men and women. It is hoped that some day, based upon proper research, experimentation and proved results, there will be a widespread movement throughout all China to recreate a nation that seeks not quantity, but quality,—that is contented with a limited population and can plan for this population down to each child in the home so that it will be regarded as a crime to bear a child without previous knowledge of adequate resources to meet its need. The children of a race are its greatest potential wealth. The destiny of a race is in its childhood.

In meeting the ordinary problems of life, we lay our plans and work out our budgets but concerning our most precious possessions, we are so casual that the act of bearing a child may become a criminal act.

A fundamental quality of the Christian religion is that of creativeness. We are to seek a new heaven and a new earth. We are to recreate this earth in such a way that the divine will shall be accomplished, which means the fullest development of the personality of every child that is born on the earth. When the Christian motive is applied to the sources of life, to the creation and rearing of life,—famines, wars, and race-hatred will have ceased from taking their toll. Is it not time for the Christian Church to demonstrate not only what a Christian home should be, but to cooperate with all agencies toward the production of a new consciousness in every child that can be taught and in every parent that is to make a home?

## The Magna Charta of Christian Education

### An Encyclical of Pope Pius XI of World-Wide Interest Among Educationalists

#### PART I

PASCHAL M. D'ELIA, S. J., Siccawei, Shanghai

**I**F ever there were those who wondered whether the Catholic Church had a compact teaching on "Christian Education of Youth," they will be forced to acknowledge, that, on December 31st, 1929, all their doubts have been definitely cleared up and dispelled by the luminous teaching of Pope Pius XI. On the last day of the year of His Sacerdotal Jubilee, He dedicated to the "beloved youth" and "to all those whose office and duty is the work of education" an Encyclical which, alone, would suffice to immortalize the Pope who signed it. In fact impartial observers believe that this Encyclical will be considered by future generations as the "Magna Charta" of education and will rank with the great doctrinal Encyclicals of Leo XIII on the Social Question.

The call of the Pontifical Letter is evidently to the Catholic world at large. It is addressed "to the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in peace and communion with the Apostolic See and to All the Faithful of the Catholic World." Nevertheless, since the subject matter is the battle-ground of thought now-a-days in almost every country, it has created a stir the world over, not only among Catholics, but also among non-Catholics, nay even among non-Christians.

Thus James Katz, a Rabbi from New York, speaking of this "wonderful document which reveals the fullness of heart, the maturity of mind and the eternal vision of a Master of Religion," emphatically states: "Putting aside all differences of creed, every educator of youth, no matter to what race or religion he may belong, is bound to consent to the Pope's Encyclical." Almost at the same time the London "Times," made also this significant statement: "It would be foolish to deny that the present Encyclical has lessons for the Protestants of the United Kingdom, whether they be members of the Established Church or members of the great dissenting communions."

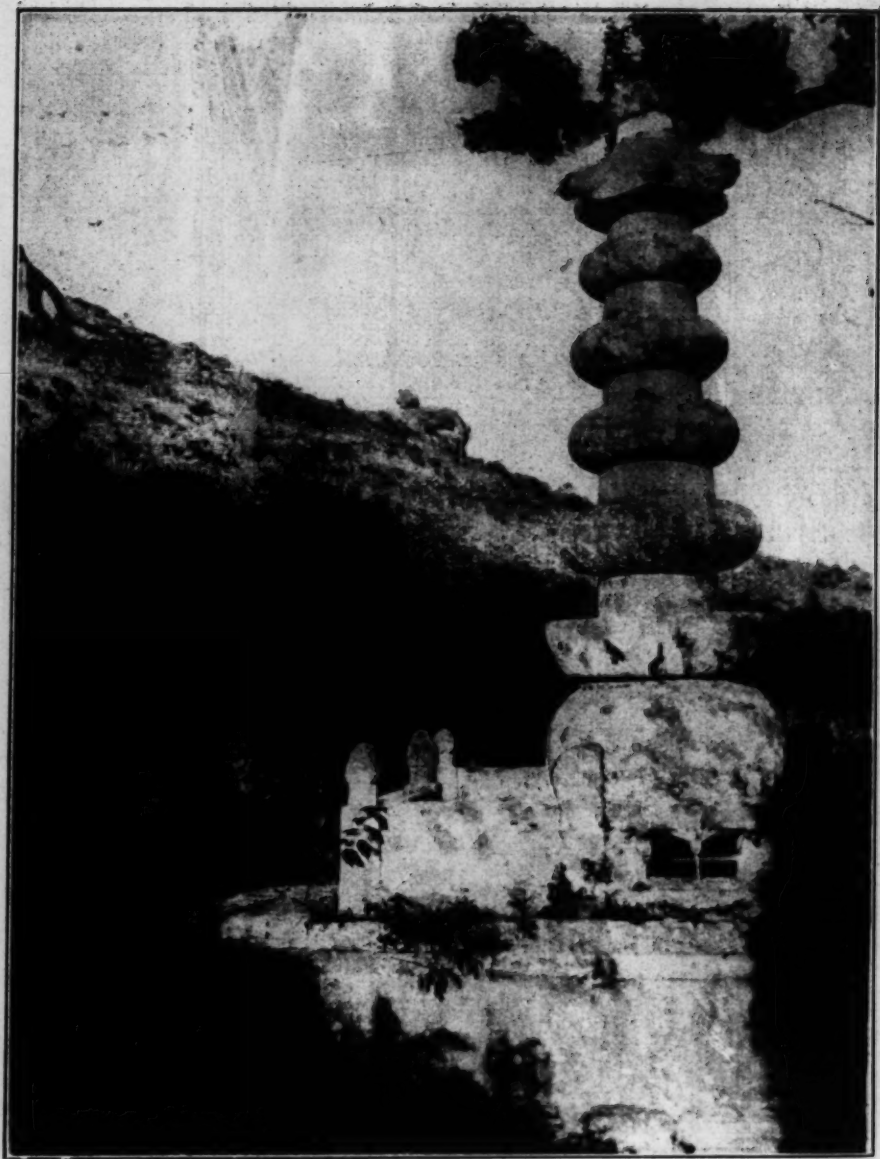
Would it be less foolish to deny that the Encyclical on "Christian Education of Youth" has lessons even for China's non-Christian millions? The present situation may be called to answer to this question. In China now, everything is in the making. The "cliché" of the day, which rings unceasingly to our ears, is the word "reconstruction." Scheme after scheme is daily planned by the authorities in every human field of action, but especially in the educational field.



*Photo: R. F. Fitch*

#### ISLAND OF POOTOO.

Image of the Elder of Pootoo at his funeral. The upper inscription reads: "His Gracious Countenance is as if he Were Present." The vertical inscription on the right has the following significance: "Where is the Land of Eternal Night, and Endless Sleep? It is (in reality) the Region of Ultimate Knowledge and Superior Discernment."



*Photo: R. F. Fitch*

#### ISLAND OF POOTOO.

"The Tower of the Great Unity." A beautiful specimen of ancient architecture in Pootoo. In vault beneath are placed the ashes of cremated priests.



It does not seem therefore to be outside the interest of non-Catholic readers to give them a comprehensive insight into this epoch-making pontifical document. It is our hope that the present article will arouse sufficient interest in the readers to lead them to take up the text itself. This is available in the principal languages of Christendom. We also understand that a Chinese translation will soon be issued by a group of Catholic scholars of Shanghai.

#### INTRODUCTION.

"Representative on earth"—thus does the Encyclical begin—of Christ, Who in the universality of His love showed a special tenderness for children, the Pope, more than once, has "directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education." Nevertheless the ceaseless agitation in different countries of the world about the problem of educational rights and methods obliges the Pope to turn more directly to this most fundamental subject, in order "to summarize its mains principles, throw full light on its important conclusions, and point out its practical application."

The basic principle upon which the entire Encyclical rests is this: EDUCATION IS INTIMATELY AND NECESSARILY CONNECTED WITH THE PURSUIT OF MAN'S LAST END OR FINAL PURPOSE.

Hence we are able to understand its nature, its importance and its unsurpassed excellence.

*Its nature.* "Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, Who alone is *the way, the truth and the life*, there can be no ideally perfect education which is not Christian education."

*Its importance.* "It is as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected." Hence we see the importance of Christian education "not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it."

*Its Excellence.* "From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being

educated, and the maximum of well-being possible here below for human society... by cooperating with God in the perfecting of individuals and of society."

With good reason then we may exclaim with St. John Chrysostom: What greater work is there than training the mind and forming the habits of the Young?

In order not only to avoid mistakes in this work of utmost importance, but also to conduct it in the best manner possible with the grace of God, it "is necessary to have a clear and definite idea of Christian education in its essential aspects," Therefore the Encyclical is going to examine the following four questions, dealing more at length with the first one, because of its paramount importance in present times.

### I. TO WHOM DOES THE RIGHT OF EDUCATION BELONG?

Let this fundamental principle be kept well in mind: "EDUCATION IS ESSENTIALLY A *Social* AND NOT A MERE INDIVIDUAL ACTIVITY.

Now there are three—and only three—necessary societies into which any individual man is born: the Church, the Family, the State. The first of these societies belongs to the supernatural order; the other two to the natural order. "Consequently, education which is concerned with man as a whole, *individually* and *socially*, in the order of *nature* and in the order of *grace*, necessarily belongs to all these three societies, *in due proportion*, corresponding to the coordination of their respective ends."

#### A. *It belongs to the Church.*

First of all education belongs pre-eminently to the Church both by right and in fact.

The educational right of the Church is manifest from her double supernatural title: her divine mission, expressly given to her by her Founder, to "teach all nations"—and that with infallibility—what to believe and what to do in order to attain man's last end; and her supernatural motherhood, in virtue of which she generates, nurtures, and educates souls in the divine life of grace, with her doctrine and her Sacraments. God Himself therefore has made the Church "sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching."

It follows that this educational right of the Church is independent of any earthly power, not only in its origin but also in its exercise, in regard both to the proper end and object of her educational mission, viz. faith and morals, and the means necessary and suitable to attain that end. Hence with regard to every kind of human learning and instruction, including even physical culture, the Church has an independent

right to make use of it, and above all to decide, as well as for any other human action having a necessary connection with man's last end, what may help and what may harm man's soul. "Therefore with full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls." Nay the Church has the inalienable right and the indispensable duty "to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned," because all that is related to man's last end, and therefore cannot be withdrawn from the dictates of the divine law, "of which the Church is guardian, interpreter and infallible mistress."

To the God-given right to teach all nations should be added the fact that the Church does really teach and teaches every nation.

In the first place her mission as educator extends over all the faithful for whose sake, from the far-off middle ages down to the present time, she has created and conducted an immense number of schools and institutions in every branch of learning, from the humblest country-school up to the University. "They who study and compare historical events are astounded at what the Church has been able to do in this matter, and marvel at the manner in which she has succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnificent harvest of fruitful results." Thus not only has she educated hundreds, thousands and millions of students, cooperating actively in the formation of the Christian nations of the civilized world of today, but preserving also so many treasures of culture, civilization, literature and art, which, without her work, would have perished for ever.

Her mission to educate extends equally to those who are still outside of her fold, because all men are bound in conscience to join the true Church of God, the only Ark of Salvation. Hence "today her Missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific ocean, from the Dark Continent to the Land of Fire and to frozen Alaska."

It is therefore evident that both by right and in fact the mission to educate belongs pre-eminently to the Church.

### *B. It belongs to the Family.*

In the second place, education belongs to the family. It is to the family that, in the natural order, God communicates fecundity, which is the principle of life, and hence the principle of education to life. "The father, says St. Thomas, is the principle of generation, of educa-

tion, of discipline, and of everything that bears upon the perfecting of human life. . . . Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man." This right of the parents continues up to the time when the child can provide for itself.

Hence it follows that the family holds directly from its Author, namely God, the mission and the right to educate the offspring. By way of consequence they greatly err who believe that the children belong to the State before they belong to the family, for the specious reason that they are born citizens. They forget that "before being a citizen man must exist," and that existence does not come from the State but from the family.

The educational right of the family is therefore anterior to any right whatever of civil society and of the State. It is therefore inviolable by any earthly power and inalienable.

But it is neither absolute nor despotic. It remains necessarily subordinated to man's last end, and therefore to both natural and divine law. Hence it is subject to the authority and jurisdiction of the Church and to the vigilance and administrative care of the State in view of the common good. Thus parents are not free to send their children to schools dangerous for their souls or to give them an education which is not in keeping with the Christian principles. Likewise the State must see to it that the family fulfills her educational duty.

This duty extends over the whole field of education. "It must be borne in mind that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well, principally in so far as it touches upon religion and morality."

Nations anxious to respect the natural law in their civil enactments have at times expressly recognized this right of the family. A famous instance of this has been recently given by the Supreme Court of the United States in the Oregon School Case of June 1, 1925.

So far we have two facts of supreme importance: the Church placing at the disposal of families her office of educator and the families eager to profit by the offer. "These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted."

### *C. It belongs to the State.*

Lastly education belongs also to the State. Its right is founded not on any title of motherhood, either supernatural or natural, as is the



case with the Church and the family, but on the authority which it possesses to promote the common temporal welfare, which is precisely the very end of its existence. This temporal welfare consists "in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life."

Such being the end of the State it follows that in general its function is twofold: the State must both protect and foster the family and the individual, without ever absorbing them or substituting for them.

Applying this principle to the subject of education, it is evident that it is the right and the duty of the State to respect the supernatural right of the Church, to protect the prior right of the family, and to safeguard the inborn right of the individual to education, when the parents of the child are "found wanting either physically or morally in this respect, whether by default, incapacity or misconduct."

Negatively this means that the State must protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that may stand in the way,

Positively this means that the State must actively promote the education and instruction of youth. Thus "the State can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good."

Accordingly, the State should begin by *encouraging and assisting*, of its own accord, the initiative and activity of the Church and of the family, whose success in the educational field is clearly demonstrated by history and experience. In fact the school owes its existence to the initiative of the Church and of the family, long before it was undertaken by the State. "Right back in the far-off middle ages when there were so many (some have even said too many) monasteries, convents, churches, collegiate-churches, cathedral chapters, etc., there was attached to each a home of study, of teaching, of Christian education. To these we must add all the Universities spread over every country. That grand spectacle, which today we see better, as it is nearer to us and more imposing, was the spectacle of all times."

Outside of this encouragement and financial assistance to be given to the educational activity of the Church and of the family, the State should also *supplement* their work whenever it falls short of what is necessary, for "the State more than any other society is provided with the means put at its disposal for the needs of all." This means that, whenever it is required by the common good; the State may open schools and institutions of its own.

But in all these ways of promoting education, the State should always be mindful of its duty, namely to respect the rights of the Church and of the family and have due regard for distributive justice. "ACCORDINGLY, UNJUST AND UNLAWFUL IS ANY MONOPOLY, EDUCATIONAL OR SCHOLASTIC, WHICH, PHYSICALLY OR MORALLY, FORCES FAMILIES TO MAKE USE OF GOVERNMENT SCHOOLS, CONTRARY TO THE DICTATES OF CHRISTIAN CONSCIENCE, OR CONTRARY EVEN TO THEIR LEGITIMATE PREFERENCES."

This remark however does not prevent the State from reserving to itself certain forms of education concerned with the right administration of public affairs and the protection of the peace, within or without the country, provided this education is always respectful of the rights of the Church and of the family, and is regulated by natural and divine law, whose divinely appointed teacher and infallible interpreter is always the Church and the Church alone.

With this proviso, "it belongs to civil society and the State to provide civic education, not only for its youth, but for all ages and classes." Now civic education "consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it." It includes therefore almost every activity of the State intended for the public good.

With the same proviso, "the State may reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service," because "these are things which directly concern the public good and call for special aptitudes and special preparation." Apropos of the military education it is well to remark that a spirit of exaggerated nationalism has led to various excesses. Thus a military turning is given to the physical training of boys, and sometimes even of girls, contrary to the very instincts of human nature, and the time which on Sunday should be devoted to religious duties or to family life is unreasonably usurped. What is to be condemned in these methods is not the spirit of discipline or legitimate bravery, but only the excesses, like violence and exaltation of athleticism.

## Mediaeval Travellers to Tartary and Cathay

## III. William Rubruk

C. WILFRID ALLAN

**B**Y the middle of the 13th Century the Mongol power was beginning to wane. Mangu Khan was nominal chief in Mongolia, but the huge empire was splitting up into sections, each ruled by a powerful khan. The most westerly of these sections was that known as Kipchak, which was under the control of Batu, grandson of Genghis. Batu's son Sartach held command in the territory between the Don and the Volga. Rumours of Sartach's acceptance of Christianity reached the ears of Louis IX and these were confirmed by statements of Andrew of Lonjumeau. Louis was still in hopes of securing the help of Tatar chiefs, and he determined to send messengers to Sartach, and to the Great Khan, but remembering the insolent letter of the empress dowager, was not inclined to run the risk of any further humiliation. He accordingly despatched two Franciscan friars, William of Rubruk and Bartholomew of Cremona, especially emphasizing the fact that they were not envoys, but merely Franciscan missionaries sent by the head of their order.

William of Rubruk was a native of what was formerly called French Flanders. His birthplace was about eight miles from St Omer. All we know of William himself is gathered from his personal narrative, with the exception of a statement of Roger Bacon's, his contemporary and brother friar, indicating personal acquaintance. William was closely connected with Louis IX in Paris, and had accompanied him on his Crusade, returning with him to Palestine after the Egyptian defeat.

Louis IX was at Acre from May 1252 to June 1253, and it was during this time that William and his companion received their commission. In addition to the letters for Sartach and the chief Mongol ruler, Queen Margaret gave William a beautiful illustrated Psalter and some rich vestments. The King gave him a Bible. He had also a breviary, a few devotional books, and a valuable Arabic manuscript.

The two friars went direct from Acre to Constantinople which was then in the hands of the Franks, remaining there some time before starting on their real journey. On Palm Sunday, April 16th 1253, William preached in the cathedral of Saint Sophia and there publicly declared his mission to the Tatars, emphatically stating that he had no authority as King's envoy, but was merely fulfilling his role as a preacher of the faith. On May 7th the two men embarked at Sinope and arrived at Soldaia or Sudak on the Crimean coast on June 12th. Here William was received as an ambassador of the King,

but he again declaimed that position, in spite of the advice of officials who advised him to travel in that character. Some time was spent in this place making preparations for the long journey overland, and finally baggage carts and horses were purchased, but William soon regretted this slow method of travel. The friars, accompanied by a guide, an interpreter and a servant left Soldaia, and three days after came to the Tatar outposts where they were immediately pounced upon by the Mongols who demanded gifts, and who closely questioned them as to their intentions. Having a letter for Scacati, a kinsman of Satu, they were allowed to proceed, thankful to escape from the attentions of the savage crew. Says William, "We seemed to have escaped out of the hands of devils." Travelling through wild country where there were no villages, but many graves, sleeping each night in the open, they eventually came across Scacati who was himself travelling with his suite. William had a letter from Baldwin, Emperor of Constantinople but being written in Greek no one could interpret it, and it had to be sent back to Soldaia for translation. In the meantime, the friars travelled along with Scacati and his followers towards the East. They suffered a good deal on the journey from exposure to the cold, sleeping in the open air under the waggons, They had very little food, only pieces of biscuit, and their drink was sour and dirty cow's milk, or filthy water that was often muddied by the horses' feet.

The little company journeyed with Scacati till Whitsuntide, and then went on to the camp of Sartach accompanied by a guide. They had been given a small allowance of victuals, and these they had to use sparingly, as nothing could be purchased on the way, the Tatars not knowing the use of money. Their trials were increased by the constant demands of the half-savage people for gifts for their chiefs. William was thoroughly disgusted with the habits of these nomads and tried to teach them manners, as well as the elements of Christian truth. But in this he was not successful, as the interpreter refused to convey his message. By and by, having learnt a little of the Mongol language, he found that the rogue was playing false with him and so refrained from his missionary efforts. After a hard and painful journey, they arrived on the banks of the River Don about the middle of July. Here a ferry had been established by Batu and Sartach, and they crossed the river only to find, through the incompetence of the interpreter, that their oxen had been left behind. They stayed some three days on the further bank endeavouring to secure other beasts, but were only successful in buying a few for the carts, and William and his companions had to proceed on foot. They travelled for three days through wild country where food was unobtainable, and they nearly perished with hunger. Further on, travelling was easier, and finally on August 2nd they reached Sartach's camp not far from the Volga.



William found that Sartach's chief minister Corat was a Nestorian Christian, and that other officials also professed the faith, so the rumour of Sartach's conversion had some foundation. At this time the activities of the Nestorian church had spread over Asia, and amongst the Mongol tribes were many who had accepted its teaching. William and his party were well received by Corat, who did not demand presents from them, when he learned that they were only poor priests. True they had in their possession the rich vestments given by King Louis, but the minister realised they were only for use in church ceremonial. A lodging was given the friars, and two days afterwards they were commanded to bring their vestments, the King's letter and the books to the chief's tent. When the Tatars saw the vestments, poor William was perturbed, as they suggested that they must be given to Sartach. He of course refused, saying they were sacred and only to be worn by priests of the Catholic church. He, however, was commanded to put them on and appear before Sartach. This he was willing to do, and accordingly prepared for the audience. He tells us how he put on his most precious ornaments, took a fair cushion, on which rested the Bible given him by Louis, and also the Psalter presented by the Queen, Bartholomew carried a missal and a cross, and the clerk a censer. They entered the tent singing "Salve Regina" and were immediately surrounded by a throng of curious Tatars. Corser took the censer, Psalter and Bible to Sartach, who inspected them closely and showed them to his wives. William presented King Louis' letters which had been translated into Arabic and Syriac, and these were accordingly translated into Mongol by Armenian priests. The audience was a short one and William was glad to get safely back to his tent with his precious possessions.

A few days afterwards, the travellers were told they must present themselves before the chief Khan of the district, Batu, and preparations were made for the further journey. There was a lot of squabbling about the vestments and treasures, but William managed to secrete the Bible, Psalter and other things. They were obliged to leave their waggons behind with a servant. Leaving Sartach's camp, they went eastward for three days and arrived at the Volga where Batu at that time was staying. The encampment was a huge affair, tents stretching across the plain to the extent of some twelve miles. The party were at once conducted to a tent and put under the observance of a Mohammedan who gave them no food. The next day they were led to the great Orda or pavilion of the Khan, where the chief sat on a great gilt throne like a bed, surrounded by his wives and nobility. At the door of the tent was a table on which were drinking vessels and supplies of "koumiss." William, bareheaded and barefoot stood before the Khan in his Minorite garb, but he was ordered to kneel. Having done so, he made his re-

quest to the Khan, but at the same time warned him of the consequences of refusing the Christian faith. The Tatars were rather amused at his uncompromising words and clapped their hands and laughed. Batu was not unkind, but heard the friar patiently, and after many questions dismissed the company. Shortly afterwards William was told that they were to go on to the Great Khan Mangu who was at that time in his chief centre at Karakoram.

As Batu himself was on the southward trek, the friars went along with the Tatar company, continuing their journey along the banks of the Volga for some five weeks. They, however, received no help from the nomads, and were often without food. About the middle of September they had to leave the Tatar horde and journey directly eastward. A Mongol guide was lent to them who at the outset tried to dissuade them from the attempt to reach the Great Khan's headquarters, enlarging on the extreme cold and certainty of great hardship. William replied, "I hope by God's help that we shall be able to brook that which other men endure," and when the guide saw their determination to proceed, he gave valuable advice as to the journey, what things should be left behind, and also in the purchase of furs and skins for clothing. From September 16th to November 1st the little company rode directly eastward, travelling very fast and changing their horses two or three times a day. They suffered greatly from the cold and their food was scanty, only water and millet in the morning and a little mutton or other flesh at night. Fuel was so scarce that most of their food was uncooked and unpalatable. At the beginning of the journey the guide was unsympathetic and disdainful, but later on became more humane and took them a route which enabled them to come in contact with well-to-do Mongols who gave them eatables and sometimes offered them gold and silver which was refused. Passing north of the Caspian Sea, they went via the basin of the Talas River, through the passes of the Khirgiz to Cailac where they rested for fifteen days. Then on again until they reached the camp of the Great Khan some ten days journey from Karakoram. They arrived on December 15th having covered some 5000 miles since leaving the Crimea.

The friars were taken into a small hut, but a larger and better tent was given to the guide. The next day they were summoned to the Court and they went barefoot. They were met by the Grand Secretary who was a Nestorian Christian, but the interview was only a short one. On their way back to the hut they saw a church and an Armenian monk. Inside the church was an altar and figures of the Saviour, the Virgin and John the Baptist, also a great silver cross. William had a chat with the monk about the possibility of preaching the Christian faith to Mangu Khan. The poor friars returned to the hut very cold, having had nothing to eat all the day. They cooked a little meat and

millet in the evening, and next morning were up at dawn and taken to some recently arrived envoys from the west to be identified. The first wife of the Khan offered the little party some garments which all but William accepted. On January 3rd they had an audience with Mangu at which William asked permission to remain in the Khan's territory until the cold was over. This interview was not a very successful one as William did not understand the language, and both the guide and Mangu himself were the worse for drink. However, the gist of it was that they could stay two months, and the Khan suggested their going on to Karakoram, ten days journey further east, where he himself would provide them with the necessaries of life. Whilst staying in the camp the friars were found out by a woman from Metz in Lorraine, Paquette by name, who happened to be one of the Khan's harem, and who gave them food. She also told them of a goldsmith who was living at Karakoram, William of Paris, or William Boucher, who had been made prisoner at the capture of Belgrade in Hungary. Towards the middle of Lent the son of this same William Boucher came from Karakoram bringing a beautiful crucifix and silver image of Christ, to be presented to the Grand Secretary. Unfortunately the monks and priests stole the crucifix but the friars became acquainted with the goldsmith's son, and when later on they arrived in Karakoram they went to William Boucher's house. The housewife was also a woman from Lorraine, and there was a lodger, an Englishman named Basil.

William of Rubruk arrived at Karakoram on Palm Sunday, April 5th, but did not get another audience with Mangu Khan until May 24th. The days following were full of activity and he was in the midst of a throng that was constantly asking questions. The culminating experience of that week was the famous debate on the various religions which took place under the presidency of the Great Khan.

After five months residence amongst the Mongols William and his company at last received permission to return to their own land. The Khan wished to send envoys with them but William was not at all willing to be burdened with their company. On August 18th they left Karakoram, taking with them letters for King Louis and also a present for that monarch, the gift of William Boucher the goldsmith. On the return journey Bartholomew of Cremona refused to cross the desert, being too weak to face the dangers, and William had to leave him behind. On September 16th the friar reached Batu's camp where he stayed several weeks, then went on to Sarai the capital of Kipchak. Thence he journeyed through Armenia and Syria to Cilicia and crossed to Cyprus only to find that Louis had returned to France. The Provincial of his Order refused to allow William to proceed to France but took him to Acre to the House of the Minorites and directed him to send a report from there. This William did with reluctance, but having



asked in his report to the King for permission to return to France, he was later on able to accomplish that journey.

We said at the beginning that nothing was known of William of Rubruk except from his own narrative. There is no mention of him in Christian or Church literature; neither is there any of Andrew of Lonjumeau. The only explanation is that they were sent by Louis and not by the Franciscan Order or by the Church generally. It is the geographers that have made the name of William of Rubruk famous. Yule says he was "an honest, pious, stout-hearted, acute and most intelligent observer, keen on the acquisition of knowledge." His contribution to the knowledge of Asia in the Middle Ages was considerable, and the report of his journey a geographical masterpiece. It surpassed all others in description and detail, whilst containing very little of the fabulous. In geography he indicated the true sources and courses of the Don and the Volga, and proved the Caspian to be an inland sea. This was news to Europe which thought it joined the Arctic Ocean. William gave a clear account of conditions in the Far East, and details of knowledge, which have been substantiated by later writers.

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## In Remembrance

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### Clifford Morgan Stubbs

**T**HE following is an abstract of a much fuller statement sent to the office of the CHINESE RECORDER by Mr. W. B. Albertson of the West China Union University, Chengtu, Szechuen, China.

Dr. Clifford Morgan Stubbs, Dean of the Faculty of Science of the West China Union University, Chengtu, Szechuen, died on Sunday evening, June 1st, 1930, as the result of wounds inflicted by assassins on May 30th.

He, with his family and a small party of friends, had gone down river in a small Chinese boat on a late afternoon picnic. It had already become dark when they returned home. Shortly after, or about half past eight, he went out on his bicycle to make two or three calls at homes on the campus.

He called on the Principal of the Middle School. Then he called at the home of the University Dean of Studies, Mr. S. H. Fang. Finding that the Dean had already retired he would not allow the gateman to call him.

From there he followed the road past the Library Building. He turned in on the east and west road which passes Hart College. This College is the property of the United Church of Canada. It is not



known on whom he intended to call. He was alone at the time of the attack.

Shortly after nine o'clock one of the students from Hart College Dormitory while passing near a certain hedge heard a moaning from a position on his left by the roadside. He turned his small flash light in that direction and saw someone lying close to the hedge at the foot of a small tree. Two servants were called and with a lantern they went close enough to realize that someone wearing foreign clothes was deeply wounded. As they approached the prostrate form they could see that the clothing was bloodstained and the head badly bruised. One of the students raised the man's head carefully and was shocked as to the possibility of the identity of the one who had been so cruelly wounded. "Are you Dr. Stubbs?" he asked. In a faint whisper came the answer "Yes." Dr. Stubbs then lapsed into unconsciousness.

Students then raced for medical assistance and called for Drs. Crawford, Kilborn, Anderson, and Huh. Word was passed to others of the foreign community in the campus. A student brought a bed from his room to use as a stretcher. Others went to telephone to the Central Police Office of the City. Dr. Crawford was the first to arrive on the scene. Students carried their beloved teacher to his home by the river-side half a mile away. The physicians found the injuries to be: (a) abrasions on the right side of the face from the forehead to the chin, also in front of the left shoulder and more superficially of the elbows, (b) six knife wounds of varying depths and widths, one on the right side of the left thigh, two in front of the heart, and three on the left side of the trunk behind, the uppermost of these penetrating the chest wall and causing internal bleeding, (c) and in addition he was suffering from concussion, was breathing with very great difficulty, and could not remember anything of what had happened.

Everything was done that was possible for his recovery but all to no avail.

Clifford M. Stubbs was born in November, 1888, in a Presbyterian manse in the midlands of England. His father was a Presbyterian minister and his mother a saintly, talented and beautiful woman, who died when he was fifteen years of age. He has a sister two years older and a brother four years younger.

When he was seven years of age the family moved to New Zealand. There his father had three or four charges during the next fourteen years. Clifford was studious at school and won scholarships all through his course. When twenty-one, he graduated with an M.A. from the University of New Zealand. He then went to England where he got his Doctor of Science degree from Liverpool University.

Dr. Stubbs, when on furlough in England in 1927, everywhere championed the cause of the New China. He had identified himself

with their aspirations. He spoke on their behalf before Parliamentary Committees, before large gatherings in the industrial centres and to church bodies. His plea was for a new attitude in the relation between the two nations where brotherhood and mutual understanding and respect would be the fundamental basis. Professor Hu Shih was in England at that time and he consulted with Professor Hu over questions that concerned the future of China. His speeches were warmly sympathetic with all the best that China aspired to become. At that time anti-British feeling was running strong in China. China has lost a true and devoted friend in the passing of Dr. Stubbs.

Two services were held on Tuesday in the Lamont Memorial Library. The morning service was conducted by his own Mission—The Friends. The tributes to his memory that were paid by the several speakers all focused on the simple, sincere, selfless, devoted way in which he had lived the Christian life. He gave fully and freely of the grace that he had received.

The love of Christ was manifested through his personality. If such love could be shared by all, wars and divisions and hatreds would be banished from our midst. If he could speak he would say of his assailants: "Father, forgive them, for they know not what they do!"

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## Our Book Table

A SHORT HISTORY OF CHINESE CIVILIZATION. pp. 284. By RICHARD WILHELM, Translated by JOAN JOSHUA. Published by George G. Harrap & Company, Ltd., 39-41 Parker Street, Kingsway, London W.C.2. 12/6.

This is a book which should be in the possession of every missionary in China. It differs from the practice observed in the writing of most of the histories of China in that it contains practically no enumeration of dates, wars or sovereigns, but is rather an account of the forces responsible for the various periods of China's civilization and culture brought down to the time when Europeans first appeared on the scene. Dr. Wilhelm has spent more than 20 years in China, and until his death which was announced early in the present year, held the chair of Chinese at the University of Frankfurt-on-Main and has published many works on Chinese literature, religion and culture.

The value of the work is very greatly enhanced by the beautiful illustrations of Chinese architecture, painting and sculpture reproduced in the best style of the printers' art. In addition to the 33 plates there are 13 drawings in the text.

Dr. Wilhelm's introduction, dealing with Chinese historical records and direct sources is of great value. In his chapter on "Antiquity" there is this interesting comment: "The excavations along the great Central Asian strategic route in the extreme west of Kansu on the one hand, and along China's eastern sea-boundary in Manchuria on the other, date from the

Later Stone Age, and reveal the fact that two separate centres of civilization existed in China at that period. The one points to the South Russian and Baltic districts in the west—to the assumption, therefore, of a continental civilization: the Manchurian mat-marked pottery indicates relationship with Japanese finds, and therefore a maritime civilization. This agrees well with the theory that the area of the earliest Chinese civilization was the middle course of the Yellow River. The great plain, with its essentially continental climate, formed out of huge masses of loess, in which the rivers have in places carved out deep valleys, is the home of the earliest Chinese.

This analysis of the feudal period is of extreme interest which begins with the Chou dynasty of which he says: "The rise of the house of Chou about 1150 B.C. brings us nearer to authentic history. With this dynasty we distinctly see the dawn of a new era in Chinese civilization. The stage now reached, indeed, is the beginning of the classic period of Chinese civilization, the foundation of all culture and all beauty, and has been regarded as a mighty prototype throughout the ages."

During the subsequent decline of the feudal empire the writer claims that this was a period of great fertility in mental development. He says: "It was as though the decay which was spreading through the land had liberated an all the more radiant spiritual power. Never again in the history of China do we find in such a short period so prolific a development of highly valuable ideas in all fields, so much free and unbiased searching, so many seeds of creative and effective thought."

After the unification of the empire under the Ts'in dynasty there came a national monarchy of the Han dynasty which is discussed in detail. In mentioning the triumph of Confucianism he speaks in a very significant way of the place of Buddhism in the later Han period. He says: "In the Han period the empire had attained a degree of civilization in which, just as in the Roman empire the lack of universal religion was felt and all these were but preliminary stages comparable to the antecedents of Christianity in the Roman empire. Viewed from this standpoint, the place occupied by Buddhism in China corresponded to that of Christianity in Europe. Both were alien religions, both underwent decided changes in their new homes, and imbibed certain influences from competing religions. Buddhism also exerted very vital indirect influences on China in that it stimulated Taoism to become a religious system. The magicians of the Ts'in and Han times borrowed various elements of the incoming Buddhism, and on the pattern of this religion established a religious system of their own. The Taoist monastic system is entirely built up on the Buddhist model. Some of these developments are, of course, only of later date. It was chiefly in the T'ang period, when special veneration was shown to Lao Tsi,—he was regarded as the progenitor of the ruling house—that Taoism gained a fairly firm foothold on the path prepared by Buddhism." After the Han dynasty there came the periods of political division. Then came the era of cultural prosperity under the dynasties of Sui and T'ang. "The level attained by T'ang civilization is not surprising; it was due to a general concentration of intellectual forces. The art and literature of the T'ang period attained one of those rare zeniths in the history of classic culture. In poetry we find Li T'ai-po, Tu Fu, and Po Ku-i, accompanied by a corresponding number of calligraphic experts, whose names are unknown in Europe simply because this art is not yet appreciated here. In painting we have such names as Yen Li-pen, Li Dhi-hun, Wang Wei (who was also a poet) and Wu Tao-tsi.



The music of the Emperor Ming Huang, not unjustly described as universal music, was famous, and in plastic art the name of Yang Hu-chi is prominent. And these, be it noted, are only the stars, behind which are ranged some hundreds and thousands of other names." "Just as the widespread traffic of T'ang times caused Chinese influences, (paper, the compass, and so on) to find their way west, so a great number of religious movements penetrated into China from without. The easy tolerance prevalent in religious matters during the T'ang period induced great activity in religious life. No particular religion was exclusively adopted by the Chinese, but the co-existence of all systems was permitted, and first one, then another, was favoured, either from personal inclination or for political reasons."

Among the foreign religions introduced into Chinese soil in the Tang dynasty are those of Islam, Christianity in the form of Nestorianism, Zoroastrianism, Persian fire-worship known as Manichaeism. But in this period "in spite of all persecutions, Buddhism remained the true religion of China."

The Sung dynasty which is characteristic as the era of self-communion is described in detail. In this era a large illustrated collection was published of the bronzes collected from antiquity. The great encyclopedia of Ma Tuan-lin arranged under categories and comprising the whole field of contemporary knowledge, appeared in the Sung period. State academies of painting were opened. Ceramic art was developed. The art of book printing although originated at an early date reached the height of perfection in the Sung period. Sentiment reigned supreme, though not in such a degree as to destroy form. The painting of the Sung period was also a new era. Sung sculpture was no longer the severe monumental type of art, but animated by a pictorial and personal spirit.

The growth of a new China took place in the Yuan, Ming, and Ts'ing dynasties. He records Kang-hsi and Kien-lung as among the best emperors that China has ever known. He closes his accounts with the reign of the Manchus, during which time there came European influences and civilization which brought to China an entirely new era. No one who is a lover of Chinese thought and culture can afford to be without this book.

R. F. F.

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CONFUCIANISM: ETHICS—PHILOSOPHY—RELIGION. By FREDERICK STARR. Covici-Friede, New York, U.S.A. G\$3.00.

The author has gathered most interesting material from a great variety of sources, which has been arranged with admirable economy and succinctness. The idea of writing this book was suggested by his reading a pamphlet on the presentation of Christianity in Confucian lands. As a result of this reading he concluded that most persons regarded Confucianism as it prevails in China today as being the simple and true teaching of Confucius himself. Such an idea is an error, and he has given special attention to the half dozen men who have altered early Confucianism to its present form.

His first chapter is on Confucius, the Founder. Frederick Starr is a Professor in the University of Chicago and for many years has discussed with his students the men whom they would group in varying circles of greatness. Could Confucius be within a small circle of the ten greatest men who have most influenced the history of the world? Usually Confucius was named in their circle of ten. He says there are three aspects of Confucianism.



It may be considered: (A) A system of Ethics; (B) A philosophy; (C) A Religion. Confucius himself was a practical man interested in politics and good government. He was not a great philosopher. He cared little for metaphysical discussion. He himself taught no religious system. Yet since his days there has grown up both a philosophy and a religion of Confucianism. Confucius has himself come to be practically an object of worship.

Mencius is characterized as The Developer, Though not actually a disciple of Confucius, he was influenced by his teachings. He was no doubt familiar with the Great Learning and the Doctrine of the Mean.

The fundamental element in the teaching of Mencius is that human nature is good, but while human nature is good it must be trained and cultivated. "The tendency of man's nature to goodness is like the tendency of water to flow downward. There are none but have this tendency to goodness." He was opposed both to Mo-ti (Motse) who taught universal love and an extreme altruism, and Yang Chu who founded a school of ethical egoism. He was a master of the art of disputation. With him there were four fundamental virtues which should be developed in order to perfect moral personality and to perfect the world,—namely, goodness, righteousness, propriety and intelligence.

Hsüncius (Hsüntze) is characterized as the Moulder and also as the heretic. He departed from the philosophy of Mencius in teaching that human nature fundamentally tends to evil and needs training to make it virtuous, hence the need for a standard of action imposed by authority. He gives a philosophical foundation to the authoritarianism which has been one fundamental characteristic of Confucianism through all the ages, even of those who have most attacked Hsüncius. It is in his exaltation of Li as the basis of morals that Hsüncius is most characteristic of Chinese thought all through the ages.

Chucius (Chu Hsi) was the scholar of outstanding ability in the Sung school of philosophers. Present day Confucianism is the philosophy of Chucius rather than of Confucius. His idea of nature is more cosmic and he claims that the nature of man is one with the nature of Heaven and Earth. He possesses it in common with birds and beasts.

Wang Yang-Ming is characterized as the Intuitionist. With him it was necessary at every doubt to seek not an old text kept in one's memory but a living word in his heart. This living word is called the inner knowledge and by some conscience. With him Heaven, the way and reason in the heart are all one.

There is a very fine chapter on Japanese Confucianism. The first officially organized school for the teaching of Confucianism was founded under the Emperor Tenchi, A.D. 662.

There are three chief schools of Modern Japanese Confucianism which are carefully defined, in which the teachings of Wang Yang-ming are the most influential. The chapter on Confucianism today traces the growing reverence for Confucius to its climax in the decree by the Empress Dowager, who ordered that the Great Sage shall in future be accorded the same sacrificial ceremonies of worship as are accorded to Heaven and Earth.

For one who would have a better understanding of the development of Confucian thought and its possible future influence on China in spite of present radical and anti-Confucian tendencies, this book is heartily commended.

R. F. F.

**THE ECONOMIC ASPECTS OF THE HISTORY OF THE CIVILIZATION OF JAPAN.** By YOSOBURO TAKEKOSHI. London. George Allen & Unwin, Ltd. Three guineas net per set of three volumes.

This is a very voluminous work. A rough calculation shows that there are about eight hundred thousand words in it. How it came to be written has an interest of its own. When Viscount Motono was the Japanese Minister to France, he had a conversation one day with M. Gustave Le Bon, a distinguished evolutionist, who remarked that the rise of Japan was marvellous and unparalleled in the world's history, comparing her progress to that of a comet flashing across the sky, pursuing an irregular orbit, and in danger of an equally sudden disappearance. He suggested that Japan, like the comet, may abruptly pass away from sight yonder beneath the horizon. The Minister replied that Japan had not appeared so suddenly and abruptly as M. Le Bon seemed to imply: but on the contrary, she had a long history, and during this long history had passed through various stages of progress till finally she emerged on the stage of the world's theatre fully prepared and ready to play her part.

When the Minister returned to Japan he mentioned the subject to the author of this history with the result that he undertook the writing of a history. M. Le Bon's remarks must not be examined too critically. It must not be supposed that he was ignorant of the many histories of Japan already in existence; and should a disaster overtake that lovely country full and complete records were already assured to the world of that interesting people. There are Wemekstern's Bibliography of the Japanese Empire: F. Brinkley's Japan. (12 vols): the works of Chamberlain, Lafcadio Hearn, Aston. In these we have an accurate account of the people and country. There are many others. Some relating to periods or to special topics. But we are not sorry that we have now Professor Takekoshi's history. These three volumes contain a wealth of matter arranged in clear order, and good sequence. A review of such a work must be little more than an advertisement of the wares offered for our information and delectation.

It is said that after reading Gibbon, "Man and man's history," from that day, became the dominant interest of J. R. Green's life. Some such idea is present in the preparation of this work. It is an attempt to picture the economic life of the people. It is not so much to describe dynasties and wars of kings but to trace the material welfare of the nation. "Man may be called an inborn economic animal. It is man's inherent nature to seek food when born, clothes to cover his body, a house to shelter himself when grown, and good food, good clothes, and better shelter when more fully grown." And the question is how he has prospered in his undertaking. However, the author does "not deny the power of moral causes in history" and it is abundantly clear that "man does not live by bread alone." Nevertheless this economic factor enters into the most minute and intimate relations of even the life of the spirit. For the economic problem enters into the dramatic history of the rise and fall of a powerful family such as the Minamoto." This is not only true of Japan but all nations, "the strata of human history are nearly common to many races and countries." "The Japanese history is nothing but a part of world history."

The author begins his voluminous work with a first chapter on "The Conditions of life in the early periods." The two last chapters of the third volume are headed "Agrarian Administration of the Togugawa Shogunate" and "Myomoku-Kin (nominal money) during the Togugawa

Age." These fairly well give an indication of the nature and contents of the work. In some respects it is somewhat similar to Traill's "Social History of England" with the exception that Prof. Tokekoshi gives more place to the great families that figured in Japanese history than is found in the history of Social England. This may have been inevitable. Thus we have expounded the land systems of the country at different periods with the first reformation of the same by the statutes of Taika and Taiho: the period of slave economy: the monasteries and the creation of the great castles: the age of the Manorial system: a history of the clans: the regimes of the land stewards. We also have a liberal account of the Foreign Trade in the different epochs in which the shogun, temples, great lords and the merchants cooperated. The effect of the Portugese and the Dutch on Japanese life: the great Catholic propaganda and the severe persecutions are related with fulness: the ages of poverty and luxury: the movement of gold and silver: revenues and expenditure: the guilds and the middleman: banks and exchange houses are some of the subjects related.

It will thus be seen that there is a wealth of subjects presented to the reader. It is a work that must have cost immense labour and now that it is finished the world has a valuable presentation of this aspect of Japanese civilization. Interwoven with the economic subject we have many incidental matters touching the internal and external relations of the country. Important incidents, the names of famous men and women are throughout interwoven with the narrative. These then are the wares that are offered to us in this work. In our advertisement we desire to recommend it as a most useful help in studying Japanese civilization. We can do no better than give a concrete illustration of the method of the author in his work. Take for example chapter 65 in Vol: 3. The subject is THE FUDASASHI. There are 27 sub-headings, the first of which is, What is a Fudasashi? Thus the whole subject is unfolded and explained. All chapters are treated in a similar way. Papinot's Dictionary of the history of Japan has no mention of Fudasashi, but in Hepburn's dictionary there is a short paragraph of two lines given. But in this work there are 25 pages devoted to the exposition. We cannot too highly recommend this important work so full of every kind of information. Origin of the port of Kobe: Why was Buddhism so welcomed: why females became securities and how slavery became extinct, are a few cases in point.

There is an index but not very full. This perhaps is unimportant as the 'Contents' list to each volume is amply sufficient. It would have been useful to have a few more dates inserted, and a few charts and tables of money and other things supplied.

The publishers have given such good material a worthy dress.

E. M.

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SOCIAL CHRISTIANITY IN ENGLAND, A STUDY IN ITS ORIGIN AND NATURE. By J. F. LAUN, with an introduction by the Archbishop of York—Student Christian Movement. 4s. 6d.

This book derives special interest from the way in which it originated. In 1924 an ardent German nationalist visited Woodbrooke, Birmingham, at the invitation of the Council for International Service of the Society of Friends. The Copec Conference held in Birmingham in April that year brought him in contact with some of the finest representatives of British



Christianity. Forthwith the young nationalist was converted into an earnest worker for international peace and an enthusiastic promoter in his own country of all that Copec stood for. He was later awarded a Rockefeller scholarship which gave him a year at Woodbrooke and another at Balliol College, Oxford. Mr. Laun was able to study in a thorough scholarly fashion the origin of what had so captivated him and to inquire—"Why has social Christianity its deepest root in England"—(to allay American susceptibilities it may be mentioned that the book does not look beyond Europe, a fact, however, which by no means detracts from its value to Americans).

After an introductory chapter Mr. Laun discusses with true continental interest in ideas and in the philosophy of movements the characteristics of Catholic and Protestant, Lutheran and Calvinistic conceptions of religion, especially on the side of their ethical and social implications. The heart of the book consists of Chapter III the history of the Christian Social Movement (in England)—and IV Copec Ideas in English Christianity. The final chapter estimates the significance of this Christian social movement and represents it as fulfilling requirements previously stated by Troeltsch—"If the Christian social movement is to be master of the situation, we need new ideas which have not yet been conceived and which are suited to the situation, as older forms suited older situations. They must be derived from the innermost springs of the Christian idea and not simply from the New Testament, just as two main forms (mediaeval Catholicism and ascetic Protestantism) were derived not from the New Testament but from the movement of religious ideas at the time."

The whole treatment is full of suggestiveness. Dr. Temple, Archbishop of York, himself one of the leaders of Copec acknowledges in his foreword—"I am very much in his debt for many a fresh illumination." We can warmly echo his commendation of the book "both to all who are already interested in his subject promising them an abundance of fresh food for reflection, and to all who are not yet interested promising them that as they turn his pages they will become so."

J. B. T.

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SO YOUTH MAY KNOW.—(*New Viewpoints On Sex and Love*) pp. 255 by ROY E. DICKERSON. Association Press, 347 Madison Avenue, New York G\$2.

This excellent work is issued by the General Board of the Young Men's Christian Association and is now in its second printing. It is written by one who has had a rich experience with older boys and young men and is "a frank, full exposition of the facts, ideas, ideals and relationships which both bother and elate boys and young men in the area of their own sex knowledge, development and experiences." "The MS of this book has been presented to a large number of workers with youth, in the churches and related youth movements, for criticism and suggestions. With one accord these workers have been enthusiastic about the material and about making the book available to both sexes between the ages of sixteen and marriage." This book presents a viewpoint which is mentally wholesome and while it is a far cry from some of the narrower, more artificial and restricted ideas of a generation ago it is also a splendid prophylactic for many of the youth of today, who hold entirely too loose views with regard to petting and promiscuity between the sexes. The work is a combination of



scientific information and of Christian idealism striving to form those habits and attitudes which make for a consecration of both sexes to the formation of a monogamous marriage and to the establishment of a permanent and happy home.

In place of the suspicious and repressive attitude towards sex which is prevalent in many religions, especially in those schools of thought which are ascetic in their concepts, it teaches a frank recognition of the use and value of sex as a constructive force in human relationships, starting with the individual, proceeding through the family and out into the broadest relationships of life. The writer quotes Dr. M. J. Exner, who was one time a Y. M. C. A. worker in China, and who has since become a prominent writer on the history and nature of sex. Dr. Exner says: "In the main the self-seeking, self-preserving, competitive economic world has been built upon the self-preserving instinct; the other-seeking, other-serving, unselfish, social world, in the main, upon the sex or race-preserving instinct. The sex motive has been and is one of the two great driving forces in the development of human life and civilization."

The book is earnestly commended to all parents who wish to put into the hands of their sons and daughters a practical guide in the formation of sound thinking and habits concerning problems of sex.

R. F. F.

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**TWICE-BORN MINISTERS.** By S. M. SHOEMAKER, Jr. Publishers: Fleming H. Revell Company. G.\$1.50.

An experienced preacher friend of mine, writing of some of the interesting things to be found in this new book, says, "one of them may mark a turning place in my life."

This is what the author intended the book to do; he says, "we ministers help many people, but we change few," because we have no "contagious experience of Christ." Again, "The proof that a minister is twice-born lies in the power to produce more twice-born people." He begins by quoting William Penn: "They were changed men themselves before they went about to change others." And John Wesley: "I who went to America to convert others was never myself converted to God."

Mr. Shoemaker was formerly a Y. M. C. A. missionary; in an article written several years ago he said, "I wish I had been converted, and knew more about the way people are converted and the ways we can help them to be." In this book he says, "What a joyous thing the ministry has been since the day I 'let go' one night in the West City of Peking eleven years ago." Now rector of Calvary Church in New York City he infers that the best proofs of Apostolic succession are Apostolic results.

The book begins with a statement of principles. Three things are stressed; a real religious experience, direct divine guidance both personal and as a group, and "sharing" these experiences, individually and through fellowship groups. It is full of examples of men who have found themselves in finding God. In all cases this is achieved by a clear facing of the facts, usually by seeing someone or several persons who have found the secret, then by "coming across" with an acknowledgement of need to one of these persons, "holding out nothing on God," going all the lengths of restitution, confession and forgiveness. The resultant sense of divine fellowship is only maintained by daily seasons of quiet listening, by implicit obedience, by sharing it with others, and in frank fellowship with at least

two or three likeminded persons. It closes with practical suggestions, how to do it; not a technique to be learned, but a spirit to be caught. As he says, we should not "mistake sympathy with the idea for realization of the actuality."

Every missionary and Christian worker should read this book. It is not written for preachers alone; the author hopes lay-people will benefit by it. He wrote it under a sense of spiritual compulsion, "that curious, irresistible pressure of writing which has to be done." And it has the marks of inspiration, in that it reads fast, and it makes you want to get out and do something.

It is encouraging that there is such a living movement, even in New York City, and in the universities on both sides of the Atlantic. It is not too much to hope that we in the far places might also catch their spirit, rise out of our spiritual slump, and ourselves do the thing we wish somebody would do.

W. E. S.

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## Some Present Day Problems

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Not only missionaries, but many laymen throughout Christendom, have been acquainted more or less with stories of suffering, heroism and martyrdom on the part of those who have been loyal witnesses to the faith and who have served the cause of their Master. The Bible itself is a record of many such who from ancient times until the Christian era suffered persecution from their fellow-men. It would seem as if the sufferings of the past were quite vivid before their minds, but that Christendom is almost painfully unaware of what present-day servants of the Cross are suffering in war-torn China. Even for the missionaries themselves who live in more protected and peaceful areas it is hard to have a vivid consciousness of what is actually being experienced by those with whom they should have the closest bonds of fellowship.

Since this issue of the RECORDER is majoring on some of the problems which face missionary work it is only befitting that we should select certain recent experiences which have come to our notice and pass them on to our fellow-missionaries in China, and more incidentally to our friends in the homelands. We do not ask for commiseration for these our fellow soldiers of the Cross. On the other hand we do ask for a more sensitive fellowship with them in their sufferings. Selections from the following two letters from Mr. and Mrs. Herman Becker of Yuanchow, Hunan are herewith recorded.

April 14th, 1930.

DEARLY BELOVED IN CHRIST JESUS:—

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken." II. Cor. 4:8-9.

You surely will be waiting for news about the situation at Yuping. The magistrate himself burned all the Bibles, books, and tracts. Several days later, he destroyed the idols in four large temples in the city. The

chapel at Yuping has not been returned to us, and the magistrate still wants us to return the deed to the owner. Because of the unsettled conditions all over China, nothing can be done at present. We have to pray for the Christians at Yuping.

Three weeks ago, war broke out between the soldiers here and those stationed fifty miles away. The Communist soldiers from Yuping came to this place to help these soldiers. On Sunday, April 6, some soldiers of the Communist propaganda band demanded that we let them address the Christians who were assembled in the chapel. They wanted us to stop the preacher so they could give their talk. One of the preachers asked them to wait until the meeting was over. I went out and spoke to them. They insisted that they have their right on Chinese soil. Because I refused them the chapel, they were very angry and put out many anti-Christian posters in the city and on the walls of our compound. They also had many cartoons pasted on the street. On these posters it was said: "The church is the headquarters of murderers and incendiaries." "The missionaries have love in their mouths, but hate us in their hearts." "Drive out these missionaries who are making slaves out of us." "Christianity is poison. Those who are willing to become Christians are traitors to China." As we at that time were attending over 50 of their wounded, we feared there would be misunderstanding if some of them died, so I tried to stop this matter and talked to the magistrate about it. The Colonel was very friendly, and asked the propagating band to do away with these posters, but it went from bad to worse; for some wounded soldiers, hearing that we could not attend the wounded if the posters remained, took down one large one by the chapel. The band thought we had done it, and were very angry. Our Chinese evangelist asked us to have a special day of waiting upon God, and they decided that we and all the orphans have special prayer meetings, and fast in the morning. We are sure that the Lord answered our prayers.

On that day of prayer, the Communists tried to enter our compound, destroy the place, and drive out or kill the missionaries. The leader of the band was very much excited and wanted to speak to me. I did my best to tell him that I had nothing against the Chinese nor against them, but that we could not allow them to use the chapel for their propaganda, but if they should use force we could not hinder them. While he was still in my office, seven of his men wanted to kill me. The Colonel heard about it and sent the vice Colonel with seven of his body guard with their revolvers to drive these men out. They came just in time so that nothing happened to us nor to the chapel. The band now went on the streets and tried to excite the people against us, but the people of our city knew us and were not willing to do what these men wanted. After that, they went to the different government schools to get the students to help them in destroying the Gospel Hall, and in killing the foreigners. The students were not willing to follow their lead, and the principal said to them: "I know that Mr. Becker has often said that he was not afraid to die. If he should be killed, he would go to Heaven." One of the Communists answered: "Let him go to Heaven, for we would at least have one less missionary in China to cheat the people."

So far, the Communists have not been able to get the people of our city on their side. Some one came to me and asked me to go to another place to hide for a time, but how could we leave the sheep alone? We are shepherds and not hirelings, who leave the sheep when the wolf comes. We



were also warned not to go on the street these days. As these men could not do anything against us, they went to some of our Christians and forced them to tear off the large Bible posters from their walls. Many rumors were in the city that the missionaries and all the Christians would be killed, but in spite of those rumors, our Christians came fearlessly, with their Bibles and hymn books under their arms, to the meetings. They were rejoicing in tribulation.

In our letter we told you that many poor people were suffering in this district, and that many orphans had applied to the orphanage, but, because of lack of funds, we could not take any more. We prayed much over this matter, and asked the Lord to give us an extra large check so that we might know His will. A few days ago, the Lord answered our prayers. A large check came from a hitherto unknown person, who said in her letter that she sent it on condition that we take in some thirty more orphans. So far, we have taken in fifteen of the number, and more will come in the next few days. We praise God for this help and for answering our prayers.

May 28th, 1930.

In our last letter we told you of persecution by the Communists. The anti-Christian Magistrate at Yuping who had put the Christians in prison, betrayed his own General. It leaked out he was put in prison and some weeks later was executed. That ended our Yuping trouble. You will be anxious to know how conditions are now. We had an anxious time when the Communists censored the mail and took many letters. After much trouble, we got the empty envelopes back and refilled them.

We are sorry that we have not much better news than last time, but you ought to know what has taken place lately. The 1,200 soldiers who were defeated not far away, entrenched themselves here, and prepared for siege. They tore down houses that concealed the enemy's approach outside the wall, compelled the citizens to help barricade the gates with stones, and, worst of all, started to destroy the bridge over the river. The city fathers protested so violently that they stopped after tearing away the first section, making it impassable. The bridge is a massive structure, the pride of the city. The city was surrounded by 8,000 soldiers but they could not take it.

You will rejoice with us over the wonderful way God protected us all during the siege of twenty days. Two shells fell in our compound, but the Lord kept them from exploding. Bullets broke some roof tiles and two window panes, but none of our large family of 300 was harmed. Unbelievers watched to see if God would keep the Christians. Only one Christian was hurt, a young woman venturing to wash clothes at the river, who was shot in the hand. The soldiers dressed some of the idols in uniforms and set them on the wall to deceive the enemy into shooting them and bringing the idols' wrath on their heads.

The young men of the Bible School acted as watchmen at night. All in this compound crowded into the two cellars, which was better than what those had who spent the nights in holes dug in the ground, covered with planks and heavy quilts. Much of the heaviest fighting was at night. Our buildings may have been aimed at as so many shells fell very near. The besiegers reported that the Chapel had been hit and twenty-three women



killed. Surely we were "kept by the power of God." Many houses were damaged, some twenty citizens killed and as many wounded.

Food and fire wood began to give out. Men without food joined the army in order to eat. The well water was used for drinking and many had dysentery. No one could go outside the walls to bury the men, women and little ones who had been killed by shells exploding in the houses. The soldiers lay where they fell. Hot weather made it serious. The soldiers went from house to house demanding money. One old Christian was compelled to give \$10. They told her she had given her husband only a Christian burial, and they knew she had saved much money thereby.

The General claimed he could hold out four months. One month would have found us in serious straits, but as it was our rice and wood held out, though the orphanages did not have their usual vegetables for some time. The horse, our best one, which we ride to the out-stations, and which the General wanted to buy just before the siege, died for want of proper green stuff, and one of the native cows which provide us with milk and butter, was almost gone when finally peace came.

One of the mail carriers was shot down, and three bound as prisoners. The carriers from here had to retreat under fire. Letters from some of you were in the packs which the enemy held. We appreciated them doubly when the postmaster finally got them through.

Last Sunday when we greeted the Christians and said we had not seen them for so long, they said, "We came every Sunday, but the gate was closed"! Christians whom bullets won't keep away cannot be of the "rice" variety. One old man walked four miles. The outpost of soldiers halted him. He said they must not keep him back for he had not been to church for two weeks. They warned him that the soldiers on the city wall would call him to halt, and he being so deaf would not hear and they would shoot. "I don't need to hear," he said, "Jesus can hear."

The young men who care for the sick, our orphanage boys, have had 160 cases, some 2,300 treatments. They have successfully given ether and taken out bullets without supervision. One little fellow was selling cakes to soldiers on the wall. He was shot in the hand. The boys, fearing they might cut a vein, called me. I gave him ether and took out a jagged piece of metal. When he came to, I asked how he felt. "All right," he said, "but I want that piece you took out." Just like an American boy!

The day after the armies left, I wanted to go across the river to see the missionary who lives there. She returned from a journey after we were shut up in the city. The guard at the gate searched me thoroughly but would not let me go until I had a passport. We were virtually prisoners in the city. The gates are open now, however, and two of the ladies have gone to visit out-stations. How much we appreciate peace, and how we thank each one who was holding us up in prayer those weeks.

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Another narrative written by Rev. William C. Newbern from Po-seh, Kwangsi, gives a most vivid and detailed account of what his Mission has suffered. This is taken from a pamphlet entitled "The Tidings" issued by the South China Alliance:

**The Reign of the Reds.**—On the evening of November 7th, just two weeks after we arrived in Po-seh, the local government issued a proclamation

declaring themselves in "league with Russia." Knowing the terror of Bolshevism and its hatred for the Church, you can imagine with what consternation we received the news. Surely the Lord had not brought us all the way from Wuchow, a distance of 600 miles, to deliver us into the hands of the enemy.

We soon saw that we must prepare for something unusual. Less than a week after we arrived the whole city was under martial law, while Major Chang confiscated a brother officer's guns, taking the officer prisoner. Day by day went by and still he was not led out and executed, as is the custom in China. What was he being kept for? We were to find out later.

December 11th, the day set apart to commemorate the Bolsheviks slain at Canton, dawned fair and bright. With the day came a feeling of suspense, a great tenseness. This was emphasized by the knowledge that the night before, the mayor, the chief of police, the commissioner of customs and a certain captain of infantry were taken prisoners and their soldiers disarmed. At noon amid the blare of bugles the soldiers assembled on the parade ground, each one wearing a red neck tie. Soon Major Chang, with his large bodyguard arrived and was greeted with rifles raised in air and yells of "Long live Bolshevism." It was a great day for him for he was to be proclaimed a Major-General.

We soon found that they had torn down our sign "The Christian and Missionary Alliance" and instead the words "Drive Imperialism out of China" had been written on the usual red paper and pasted in its place. Kind friends immediately came and advised us to stay off the street as the Church and foreigners had already been made the subject of much propaganda. Then fear assailed us as a flood, fear for the children, for our lives and for the property of the Mission, but praise the Lord, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a banner against him." How precious the Word of the Lord became to us. The "Thus saith the Lord" we folded close to our hearts, and then the Lord refreshed us with song. Oh! what a comfort. It seemed as though we never had known the real meaning and comfort of such pieces as "Jesus, Lover of My Soul."

On the same day the Bolshevik government was established, they circulated far and wide their doctrine. The spirit of their propaganda is seen in the following quotation, "Farmers, laborers and soldiers arise and destroy Imperialism, take hatchet and hoe and kill your enemies." Land was then declared to be the property of the government, and the poor no longer had to pay rent or debts. The High School became the centre for their teaching, but many of the students fled, the student body being reduced from nearly five hundred to about one hundred.

The day after "the wearing of the Red" we learned why the officer who was taken prisoner weeks before had not been executed, for he was to be the first offering to the God of Bolshevism. The first note of the execution bugle had hardly sounded before other sounds peculiar to a busy Chinese city seemed to stop. Nearly everyone came to take a last farewell look at Major Yang, some from conspicuous places on the street and others like myself from behind a window. First appeared a rabble, of what seemed to me, blood-thirsty ne'er-do-wells, then came a troop of Reds, the Major in the centre marching as though at the head of his own column of troops, with body erect and face exhibiting great courage,—so he went to his death.

With the killing of Major Yang a spirit of despair seemed to settle over the city. "Who would be the next?" seemed to be in the minds of all. Then even the hard-hearted were moved when they saw the homes of many entered and their winter's supply of rice carried through the streets. Hundreds of cows, pigs and chickens were confiscated and eaten by the army. What a reign of terror! An efficient corps of workers began a systematic search among the musty past of all the well-to-do citizens. You can well imagine the chaos that reigned in the countryside, in fact a "reign of terror" ensued along the Poseh river for about 500 li (170 miles), the territory occupied by the Reds. Many rich wished that they had been born poor, and those who held, or had held official positions, that they were ignorant of "characters," for especially these two classes were objects of wrath. In one case where the man had made good his escape the Reds wreaked their vengeance in another way. The house was declared the property of the government and everything inside confiscated. The entire family, numbering some twenty in all, were turned outside, becoming in a day practically a family of beggars. Still others had their houses burned down while in other cases the Bolsheviks were satisfied in simply robbing. However, many succeeded in fleeing to the mountains, preferring to have robbers as companions.

One day several hundred tramped into Po-seh empty handed and left with guns and ammunition. Whole villages took up arms, some for and some against Bolshevism and the loss of life has been terrific. The "Whites" used the same methods as the Reds, "murdering and burning," consequently all trade ceased. Setting out to help the farmers and laborers (as they say) the Reds have been instead a huge success at wrecking things economically. Most of the stable products in Po-seh doubled in price.

The Bolsheviks soon let us know what they thought of Christianity. Daily their papers printed something on the "evils" of Christianity and that as a religion it should be exterminated. Friends came advising us to leave Po-seh, but it is not easy to leave with two small children. Then again where could we go as all roads were closed? That night the message in the "Daily Light" especially comforted our hearts and how we thanked God that the heavenly road was not closed.

The first threatening information was received while we were eating our supper, on the evening of December 18th. A friend told us that the Chinese preacher was waiting outside with some "bad news," but wished us first to finish our supper. I'm sorry to write that we immediately lost our appetites and said that we preferred to hear at once. When he entered, the expression on his face told us that the news was extremely serious. "The Catholic Mission has been looted clean," he said, and then sat down. He also told us that a member of the Soviet Council, who months before had been an inquirer (of this the Reds were unaware) paid a secret visit and told him that he had better find a hiding place. A kind friend had offered him a place to stay, and he was going there that evening. While we were very heavy-hearted at the thought of serious trouble, still we thanked our precious Lord that even in the enemy's camp there was one whom He could use to advise us of conditions! That night we decided to exchange our Christmas presents, even though it was a week before Christmas. What a contrast to our feelings on other Christmas days! We could not help but think how little these presents mean apart from the expression of love. At such a time as we were passing through, the Christ of Christmas was the only one Who could comfort our hearts.



The evening of December 21st both Mrs. Newbern and myself felt that the Lord was preparing our hearts for a trial that we were to go through the next day. But in spite of that impression and the multitude of mysterious noises characteristic of a Chinese city at night, the Lord gave us rest. The following morning ushered in a day long to be remembered. Just as we finished breakfast a Christian rushed in bringing us news from the same member of the Soviet Council. The Council had decided the night before that our house was to be raided and we were to be taken prisoners, also that our lives were in danger. For a moment it seemed as though we were all weakness, then we were conscious of the strengthening of the Holy Spirit. Surely it was the Lord who several days before directed us to prepare a letter in English seeking the General's protection. This letter we immediately despatched. The Christian who brought us the news then told us to come to his house as it was on the outskirts of the city. Then began the heart-breaking work of leaving the only home we knew since arriving in Po-seh. We quickly piled all the warm clothing we could on the children and ourselves, then selected a load, (by a load is meant what one person could carry) of bedding and a load of necessities, including milk for the children, and sent them on ahead. Then with Mrs. Newbern carrying Dorothy and myself carrying Billy, we slipped quietly out the back door.

Holding the children close to us and with broken prayers for guidance, we made our way through streets which we had not walked for weeks. "Refugees for Jesus' sake" came to us over and over again and we realized how true the Word of God is, "They have persecuted me, they will also persecute you." At a distance we saw a group of Bolshevik soldiers and the red neckties which they wore. As we walked hurriedly along the street I asked my wife if she was afraid. She replied, "Strangely no," it seemed as though the Holy Spirit, as it were, performed a Divine operation on our hearts. Our strongest feeling was one of concern for the children, especially baby Dorothy, who is only eight months. Eventually after what seemed like a long time, we arrived at the home of our friend and found that a place had been made for us up in the loft. In the loft were also two other refugees, the sons of the mayor of Feng-shan. The mayor and his entire family had been driven into places of hiding and their house destroyed. These two young men, who had been students in the High School, did not know where their parents had fled. It was our privilege to tell these young men the story of Jesus and His love.

After fixing a place for the children to rest we gathered with a few of our friends who came to console and advise. Providing we thought it best to leave Po-seh, there was only one direction in which to go, and that was over the Yunnan mountains to French Indo-China. However, even the most adventuresome thought we should make that trip only as the last resort. It seemed best for us to wait for the return letter of the General. We were told that since the Reds had taken control of the property of the Catholics, they naturally could not overlook the Alliance Mission. It was true that the Catholics owned property whereas the Alliance only rented, but the Reds would not tolerate any Mission in their district. But now that we had anticipated the Council's move and sent a letter to the General, it would "save his face" and no doubt he would be inclined to be more lenient; that at least was the burden of our prayers.

How slowly the hours passed, and how cold it was that night! My



wife and baby Dorothy had a makeshift bed on the floor, while Billy and I slept on bed boards near the other refugees. We could not help but think of happy homes "across the sea" and pray that they might never know the curse of Bolshevism.

The next day we learned that our friends had succeeded in taking out of our house all the stores and clothing, in fact everything except the furniture. This was done mostly before sunrise. How wonderful to find such friends willing to endanger their own lives to help us.

During the afternoon we received a reply from the General, and what a breathless group we were as we gathered around. The reply contained three paragraphs of instruction. First, the General would protect anyone who was not an "Imperialist;" second, we might live in Po-seh provided we refrained from preaching or performing any other acts of Imperialism; third, if we desired to leave his district, he would have us escorted to his boundary line. Having this assurance of his protection, with restrictions, we made ready to return home, committing the restrictions to the Lord.

What a sight of barrenness greeted our eyes when we opened the door of our house! But soon kind friends brought in mysterious bundles in which we found all our things. Our hearts were filled with thankfulness that we were once again home, even though still under the Bolshevist flag. The following day was spent "straightening out the house." How we praised God for His blessing which had rested on our letter, for not until one flees into the cold does one know what it means to have a place to call "home." So while our thoughts were heavy at the thought of not being permitted to preach the Gospel, still we knew that such is Bolshevism, and we were thankful for the promise of a safe dwelling.

How happy we were to be at home for Christmas. My wife and I had already exchanged our presents, but the children had not been given anything. The presents we had ordered for them months before had not arrived, but we had saved one or two things which Billy had not played with, these we converted into presents for him. Mrs. Newbern then made a home-made kitty out of some old cloth which she stuffed with cotton. This was Dorothy's only present on her first Christmas. But in spite of all the lack of candy, Christmas tree and presents we really enjoyed the day. The Chinese workers came over for prayer and later we had tea. We tried to hold a service for prayer daily with the Chinese workers, but at times it was impossible. Already the people seemed to know that trouble was imminent and at the least disturbance immediately all the doors would close. In case there was any trouble, to be on the street was exceeding dangerous.

The fear of the people was not unwarranted for already they knew that the militia from the countryside had effected an alliance with many bands of robbers. Their slogan was "punish the Reds." They made their first attack on Po-seh the morning of December 31st. With the first few shots we were out of bed and hurriedly dressed ourselves and the children. With the bullets whistling overhead we made our way down into the Chinese kitchen where the walls afforded better protection. How we jumped when they fired the cannon, for it was right on the city wall opposite our house. The commands and curses of the Reds could be plainly heard. The Whites with great courage actually penetrated into the main streets of the city, but were finally defeated leaving many dead in the streets.

We were forced to spend the winter in the little house in which we were sort of "camping." Entertaining, studying,—everything, except cooking, done in our two small rooms. It was a problem to heat the rooms as there was no ceiling, and the tile was twenty-five feet above the floor.

We finally managed to construct a ceiling of bamboo for one room and paste over the multitude of cracks with paper. As wood was so scarce and too expensive to use as fuel, we had to resort to charcoal. Our charcoal stove was a large flower pot, and although very primitive it served to take the chill off the room. Throughout all the "reign of the Reds" the Lord kept us from sickness in spite of the unusual situation.

When the entire month of January had passed and Po-seh was still Red, our hearts became somewhat despondent. The longer the Bolsheviks continued in control the more threatening they became. In some villages, entire families, children included were slaughtered. A member of the Chamber of Commerce told me that from the merchants of Po-seh alone, the Reds had extracted at least a million dollars. This money helped finance an army to attack Nanning, the capital of Kwangsi, and at first they fought several successful battles.

The tiny yard in which we took our exercise seemed a veritable prison. Gradually, just as things seemed the darkest, it became apparent that all was not well with the Reds. At last on the morning of February 11th, just two months to the day since their reign began, they left Po-seh with red banners flying; but not before extracting another ten thousand dollars. A considerable number of their followers, many of whom were young women, accompanied them.

Slowly there gathered on the streets wondering groups of citizens who could hardly believe their eyes that the Reds had actually gone. Eventually the news reached us that following their successes just above Nanning, the Reds had received a crushing defeat, thus their hasty retreat. It would have been hard to find, in all China, another city as large as Po-seh in the same situation that night. There was not an official, a soldier or a gun in the entire city. At midnight we were all alarmed by the firing of a dozen shots, but as there seemed to be no great outcry we went back to bed. But there was very little sleep for everyone that night, and a great "wishing for the day" by all. We found out next day that several houses had been robbed, one right across from us.

Into the surrendered city of Po-seh, that same morning, came straggling bands of militia, ragged, dirty and underfed, with no semblance of military discipline. Nevertheless the spirit of victory, through great suffering, was plainly manifest. It had not been an easy two months for them, for during that time they had been homeless not even knowing if their families were alive. Later in the day the Nanning soldiers arrived under the command of General Li-ki, and it would have done anyone good to have been here who thinks the Chinese an unemotional people. Enthusiastic crowds of people thronged the streets and as the soldiers approached, thousands of fire-crackers proclaimed them "the conquering heroes." Here and there an enthusiast upon seeing a friend would give him a resounding slap on the back as he marched past. A poor woman illustrated the spirit prevailing today when she said, "I'd rather have only a bowl of rice gruel a day under the White government, than plenty with the Reds in control." The Bolsheviks' path has not been a pleasant one, for one cannot say that theirs is a popular doctrine, even with China's

poor. Thousands of years of stoicism and contentment with his lot is a strong tower from which to drive the Chinese into permanent Bolshevism.

And now that we are able to draw a breath and enjoy it we cannot but pause and think that it was more than a coincidence that the Reds started their operations at exactly the same time as we arrived here. O' that we might be as energetic for our Saviour's cause as the Reds are for the God of Bolshevism! Please pray for a great victory in this needy field.

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The following beautiful story comes to us from the FIDES SERVICE of the Papal City (Rome) concerning a heroic Chinese girl, a member of the Catholic Church, which we feel impelled to record in this issue. It behooves us as Protestants ever to bear in mind the fact that the Divine Seed of Faith is ever bearing fruit, not only within the confines of our own field of labor but also in other fields where other devoted workers confess loyalty to a common Master. We are also to bear in mind that throughout China to-day there are many, many Chinese who are bearing testimony and suffering for their testimony, in a manner that gloriously reveals those magnificent qualities inherent in the nature of the Chinese and which the world has insufficiently appreciated. The narrative is as follows:—

Liu-chin-chu, a young married Chinese woman of the parish of Mat' Oan, in Bishop Suen's territory of Ankuo, was converted to the Catholic Church seven years ago. These seven years of Catholic life have been for the poor girl one continuous torment. Though her husband was not opposed to her conversion, his parents were. He and his wife lived with their parents according to the Chinese custom which brings all generations under the same roof. The father or grandfather is absolute master, having more authority over a daughter-in-law than the husband himself has.

Liu-chin-chu for seven years has been apparently unaffected by the continued and varied methods of opposition and persecution, a fact which exasperates still more the irate parents of her husband. Recently they lost all control of their anger and threw the girl out of the house. She rented a little room in another section of the village, but her father-in-law soon upbraided the proprietor of the lodging and had her turned out anew. She then made the rounds of sympathetic relatives, staying one or two nights at each house.

The pastor of the church hearing of her plight, engaged her as a catechism teacher and sent her to a neighboring town. The parents-in-law, enraged to find her snatched from their persecution and especially to find her openly practicing the religion of the Christians, sent her husband to fetch her back, promising that all was forgiven and if she returned to the house she could henceforth live in peace. The girl resigned the post and, with great expectations, returned to the husband's home.

Upon her arrival she was immediately imprisoned in a tiny room and will remain there, declare the parents, until she renounces the Catholic faith. The distraught husband, seeing to what he brought her back, begged his parents for her release, but in vain. The girl cannot move, and, if kept in such quarters for any length of time, will soon be dead.

Liu-chin-chu is not weeping, nor gnashing her teeth. She is not even perturbed. Serenely peaceful, she recently refused a well intentioned and perfectly planned opportunity to escape, and calmly told the woman who had arranged it, "Thank you so much, but, really, I would rather



die here at their hands than run away. Because, if I flee, they will think me disobedient, and then there will be no hope of converting them. You see I am offering up my suffering for their conversion, and while there is still one breath of life they cannot stop me from using it to pray that they too may one day have the gift of the Catholic faith."

## Work and Workers

**Students Coming to Shanghai.**—Graduates of Christian schools and ex-students are coming to Shanghai from time to time. Some come to seek larger opportunities. Others come for further education. Still others are merely passing through on their way to some college abroad. Whatever their purpose in coming to Shanghai, we shall be glad to render any possible service to these students.

If they are going abroad, possibly we can assist them in the necessary final arrangements. If they are entering another college here, we may be able to help them get in touch with a group of their Christian fellow-students for the mutual enrichment of life. If they are entering professional life in Shanghai, we may be able to introduce them to a congenial group of young people in a nearby Church so that they may work and worship with the largest satisfaction.

A note of introduction given to the student and a copy sent to us with a word as to where we may find him will secure our immediate cooperation.

*Shanghai Y.M.C.A. Student Department,*

J. WESLEY SHEN.

EGBERT M. HAYES.

**Mr. and Mrs. Porteous Released:**—Rev. and Mrs. R. W. Porteous, missionaries captured by Kiangsi communists the latter part of March and released on June 29, arrived in Shanghai July 8th, on the s.s. Wuhu, of the China Na-

vigation Company, and are now receiving special medical attendance at the China Inland Mission Hospital.

Their condition, according to hospital authorities, is serious and it will be several days before they are able to receive visitors or answer questions concerning their experiences in the hands of the outlaws.

Mr. and Mrs. Porteous were captured by the 5th Communist Army during the looting of Yuanchow, West Kiangsu, on March 23, Miss N. E. Gemmell, another missionary stationed in that city, also was taken captive and \$60,000 ransom was asked for the three, Miss Gemmell was released several days later while her companions were taken further south and handed over to the Communist officials at Yungsin.

There were released on June 29 through the intervention of Christian Chinese. On their recovery, it is understood that they will be sent home to England."

**Religious Education to the Fore.**—Religious Education to the fore! Evangelism to the front! This was the feeling one anticipated upon seeing the artistic cover of the challenging announcement sent out three months previous to the North China Religious Education and Evangelism Exhibit held in Peiping, May 23-25. The Peiping Union Bible Training School for Women was the efficient sponsor of the Exhibit, which included



entries from Shantung, Shansi and Hopei. The buildings of the school, together with the Parish House of the American Board Church comfortably accommodated the exhibit and the 700 visitors. On Sunday morning there was a special Religious sermon at the American Board Church, and in the afternoon an address on "Christianizing the Home" by Miss T. C. Kuan of the National Christian Council. As an extension enterprise of the Union Training School it amply justified the long hours of work which its planning and execution represented. Moreover it demonstrated a new method not only of popularizing Religious Education but also another way of sharing ideas and plans of workers and denominations widely separated geographically.

The exhibit was arranged in twelve Sections:—Religious Education in the Home, Religious Education in the School, Religious Education in the Church, Bibles and Commentaries, Religious Art, Missionary Education, Country Evangelism, Posters and Tracts, Church Music, Christian Magazines, The Thousand Character Movement, Religious Pageantry and plays. Twenty-five prizes (framed copies of masterpieces of Christian art) were offered, for which there were nineteen entries. The most frequent entries were for prizes offered for scrolls for a Christian home, and for the words for a new hymn. There were no entries for the following: scrolls for a Middle School chapel, city church with best display showing what it had accomplished in self-support, country church with best display on self-support, church with best display showing its missionary program, woman's Missionary Society with most effective display showing need for missionary work, church member contri-

buting both music and words of an original hymn. Do the lack of entries of this kind indicate that they are less in the attention of church members, or merely that they did not lend themselves to exhibit purposes so readily as some of the others? On one afternoon a group picture was taken of Christian workers of seventy years of age and over. There were ten in the group, three of them missionaries,—the Rev. Meech of the London Mission, (86 years of age), Mrs. Mateer of the Presbyterian Mission, (80 years of age) and Dr. W. T. Hobart of the Methodist Episcopal Mission (74 years of age).

It was a surprise to some of the visitors to see the educational up-to-dateness shown in the large use that Religious Education is making of visual education, correlation with art, drama, and social sciences, of adaptation of native Chinese materials in hand work, of actual Palestinian costumes and customs in making the Bible real. The Evangelism exhibit showed many different ways of meeting the life needs of folk through the literacy movement, Christian homes work, music, art, leadership classes, tent and street preaching to all kinds and conditions of people. "I'd never thought of teaching it that way," "I'm anxious to get home and try that," "This gives me an idea I'm going to work out next year,"—were overheard as the visitors passed from one room to another. Everywhere there was the sense of available but as yet unplumbed resources for making the Christian message definitely operative in the lives of men and women and little children.

The National Christian Council has now taken charge of the Exhibit, making it available for other places that desire to see it. The Union Training School has been

requested to make the Peiping exhibit an annual affair, extending it to a week's duration. The School is particularly well able to conduct it, since it is a special organization with no governmental connection. The following suggestions have been made for the future:

1. That in extending the time to a week, there be Round Table conference held each afternoon on various phases of Religious Education and Evangelism.

2. That more be made of the display of lesson materials, outlines of courses and text-books.

3. That faculty members and students who are not in the Religious Education department be encouraged especially to come, also.

4. That there be preliminary competitions within schools and churches of conferences or synods, thus interesting a still larger number of people along these lines of creative expression in Religious Education.

MABEL NOWLIN.

**Bill of Rights proposed by H. H. K'ung.**—"An interesting instance of the possible influence of Christianity in China is the introduction by H. H. K'ung (President of Oberlin-in-China and Minister of Industry, Commerce, and Labor) and a colleague of a bill of rights, which already enacted, manifests ideals that it is notable to have thus expressed and favorably passed on by a committee. It includes full legal equality for the Chinese people irrespective of race, sex, or creed; no person to be restrained or deprived of his liberty without due process of law; liberty of conscience; liberty of speech and of the press; right of assembly, and of privacy in correspondence by let-

ter, telephone, or telegraph; no dwelling house to be entered or searched without the consent of the owner or due process of law, and other items familiar in Western countries. But beyond these it states that parents may call upon the state for aid in case they have more children than they are able to care for, recognizes the right of the jobless to ask the state to find them jobs, and that of peasants without land to cultivate land without owners. It also says that the Government may take over land not put to legal use, and give it to landless peasants to cultivate. Poor children, orphans, cripples, and also those enfeebled by age shall have the right to seek relief. The final article recognizes the right of the poor to receive education free of charge."

**Sweden's first Professorship in Missions.**—Our friend Dr. K. B. Westman, who was formerly teaching in Taohualuen, Yuyang, Hunan, has just accepted an invitation from the University of Upsala to become Professor of Missions and Far Eastern Religions. This is the first professorship on the subject of foreign missions to be established in all Sweden, and while we regret Dr. Westman's absence from China, we are sure that his contributions at the home base to the cause of Missions in general as it exists in foreign lands and to the promotion of missionary interest in Sweden will be greatly blessed.

His opinions have always been greatly prized in various evangelistic and educational conferences, which he has attended. We wish for him many more years of happy service on his return to his mother-country.

**A New Association Press.**—"The Japanese Associations have ap-

pointed one of their ablest secretaries, Mr. Arthur Jorgensen, to start an Association publishing house, which in time may well equal the activities of our publishers in India, China, and North and South America. We shall let Mr. Jorgensen himself speak of his new work: "Our first book 'Christianity and Modern Civilisation,' was published in December, 1928, and since then we have averaged a new book every two months. A little volume published about five months ago on 'Marxism and the Religion of Jesus,' has met with a fine response. It was done by a Christian professor of Economics in the Imperial University. The biggest thing we have thus tackled is the translation and publication of Streeter's great book 'Reality.' I think it is no exaggeration to say that this is the finest thing on Christianity that has ever been translated into Japanese. This is an expensive book, as books go in Japan, but in spite of that it is selling beyond our best hopes."

**Famine and Typhus.**—"That the spread of typhus in the famine regions is approaching a condition of epidemic is expressed by a telegram from Taiyuanfu, Shansi, received this morning at the offices of the China International Famine Relief Commission. The telegram announces the death of Rev. G. W. Wester, of Puchow, Shansi, veteran famine relief worker, and fourth in his mission to succumb to typhus this season.

The epidemic area extends through perhaps fifty counties roughly centering about Tung-kwan. Western Honan, southern Shansi, central Shensi and eastern Kansu are all affected. Missionaries and famine relief workers in all of these areas are menaced. Accordingly the telegram from the secretary and the treasurer of the

Shansi International Famine Relief Commission has made a request for volunteers, physicians and nurses, to assist in combatting the disease. At the request of famine relief headquarters, 6 Tsai Chang Hutung, Peiping, Dr. Ting-an Liu, District Medical Officer, 12 Nei Wu Pu Chieh, has consented to receive the names of such volunteers and take the initial steps toward organizing their work.

Typhus is often referred to as "famine fever" for it so frequently follows famine. It is carried by the body louse, and all measures which prevent the transfer of a louse from one person to another are effective in preventing typhus infection. In 1921, a concentration of 30,000 laborers working on road construction in Shantung was handled without a single case of typhus. The methods used in that case were three, principally:

- (1) Delousing of clothing by frequent pressing of the garments with a hot iron,
- (2) Delousing of bedding by the same methods, abetted by daily sunning and beating of the bedding, and
- (3) Spraying or swabbing of the body with kerosene.

**Drought resisting grain.**—"For the prevention of famines and the improvement of the economic condition of the people much interest has been taken this spring in the project of introducing for experiment seeds of grains that will resist drought, which is a chief enemy of our farmers. Large quantities of these seeds, purchased largely with contributions sent through the American Board, have been distributed by our workers among the farmers of this region, and some are making a good showing. This is part of the plan directed by Mr. Outerbridge of our Mission in con-



nection with the China International Famine Relief Commission. A beginning has also been made in our field in organizing rural co-operative credit societies, which have proved of great value elsewhere in helping to make better the life of rural people. One graduate of our Training School has been instrumental in organizing four of these in villages near his home."

**Cantate Domino.**—(International Hymnbook.)—Last October a small commission met in Geneva for two days, appointed by the World Student Christian Federation to produce the new edition of its hymn-book. We should like to bring this new work to the notice of all national associations and of all individual readers of the "Student World." Our little book contains some eighty Christian hymns; French Psalms, Finnish folk-songs,

Indian, Dutch, Japanese, Polish, Russian, Scotch melodies, German Chorales, English hymns, Negro and South American songs. (Each hymn may be sung in three languages). We have made use of many kinds of experiences, drawn from every conceivable country in every quarter of the globe. We have included much beautiful, fresh material, and we have taken great care not to alter anything unnecessarily. The little book is not only very suitable for congresses, but also for singing in the home or alone. It is a religious book of rare strength and value. The musical setting satisfies the best taste and the price has been kept as low as possible. What joy the little commission has had during the work of compilation! May something of this spirit of Christian joy enter the hearts of a great many students, and inspire them to the praise of our Lord.

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## Notes on Contributors

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Mr. C. K. CHAO is Dean of the College of Arts and Sciences of the National University of Chekiang. He is a graduate of Stanford University.

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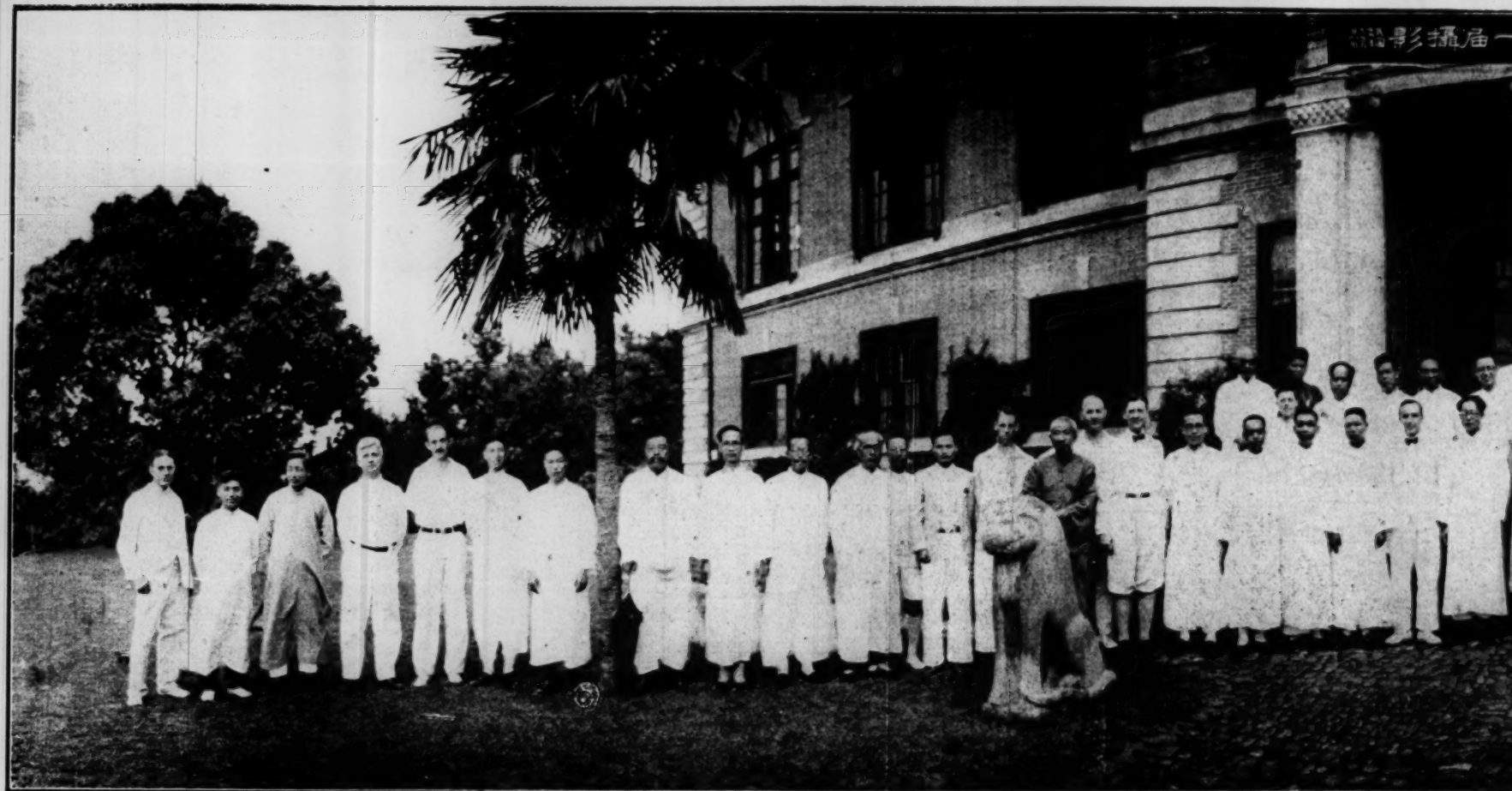
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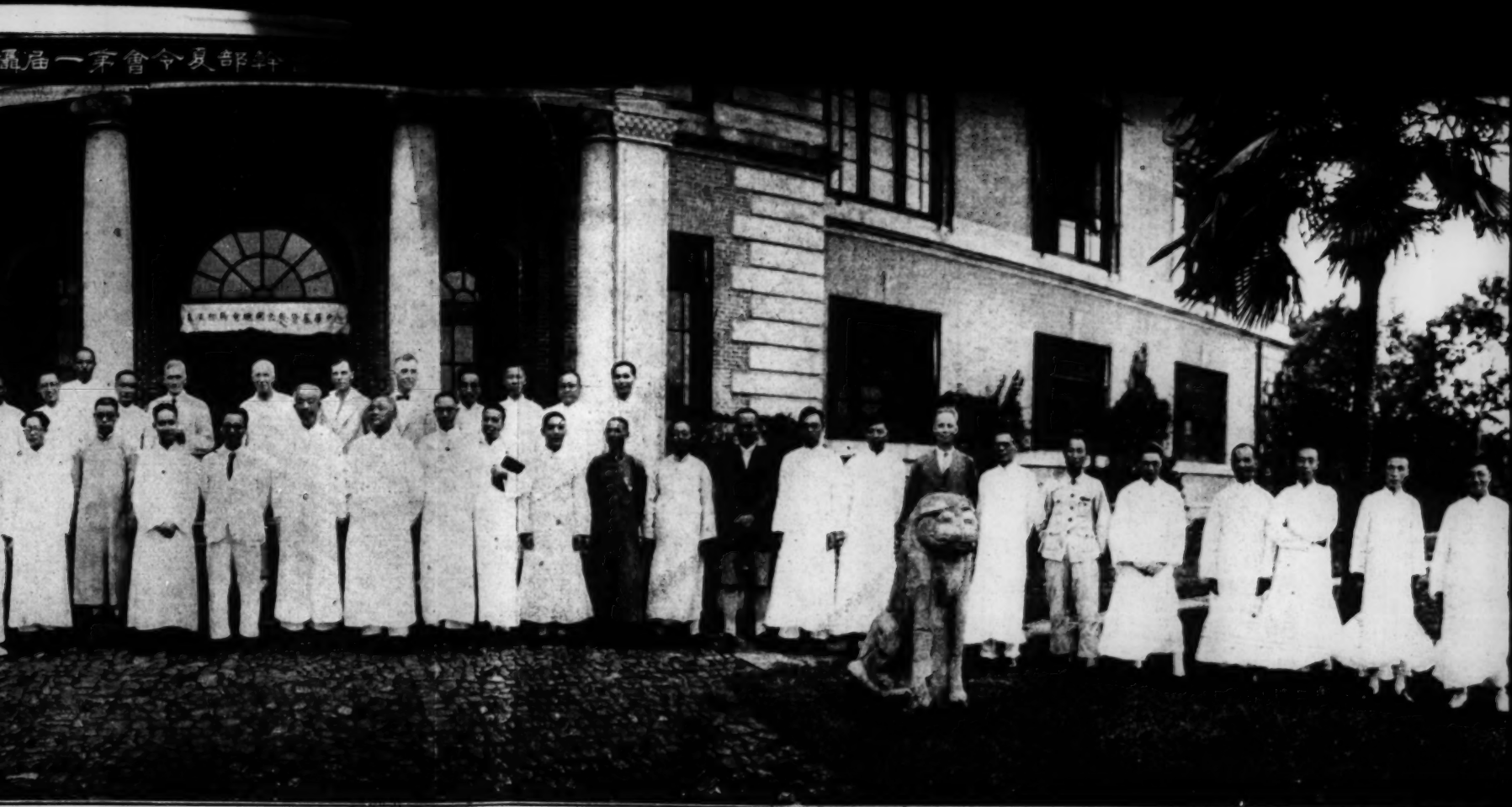
Rev. PASCAL M.D'ELIA, S. J., is a member of the Society of Jesus in their Sinological Bureau at Zicawei, Shanghai.

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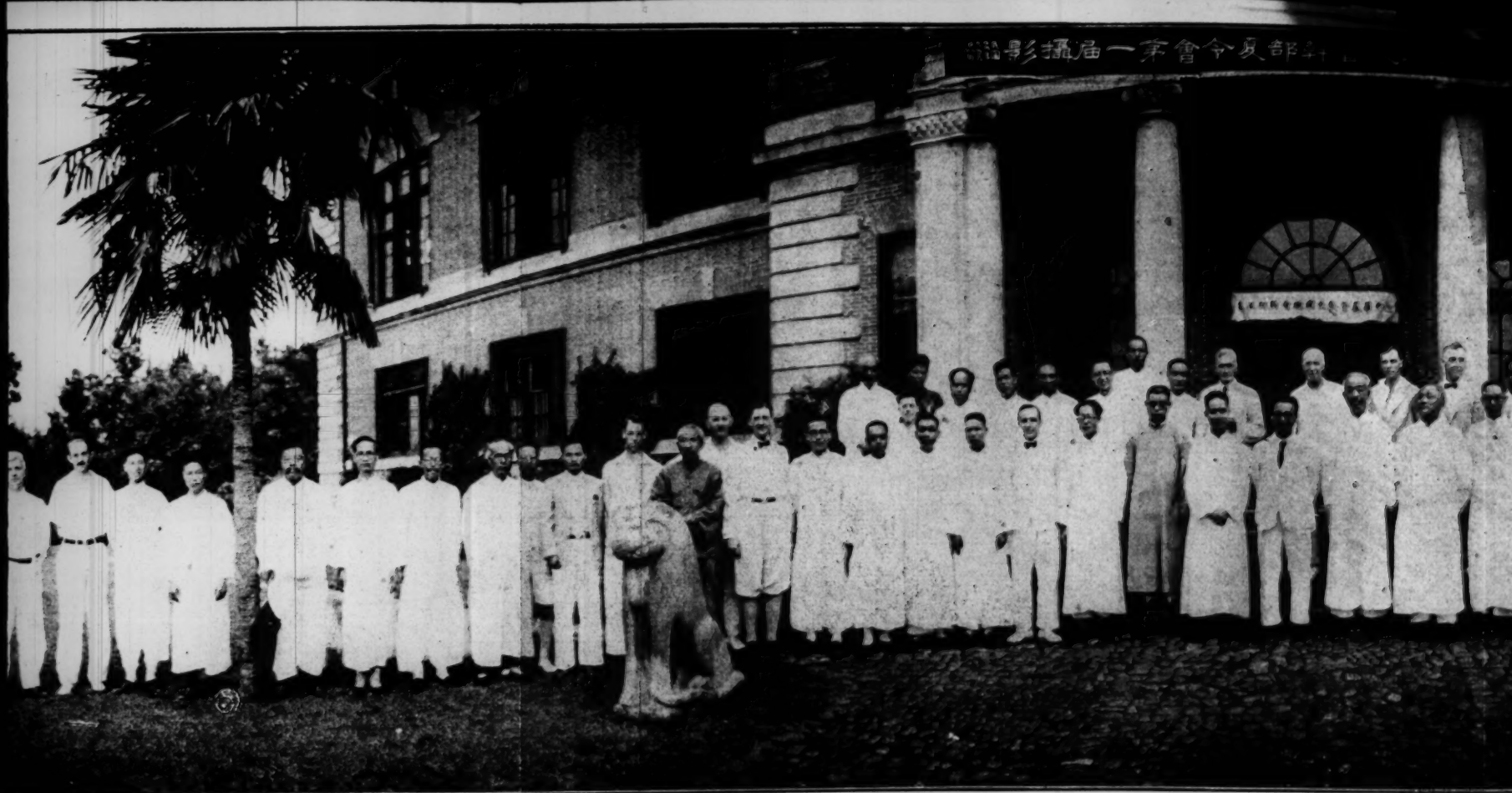




GENERAL WORKERS' CONFERENCE OF THE  
This Conference was held at Hangchow Christian College, July 26th

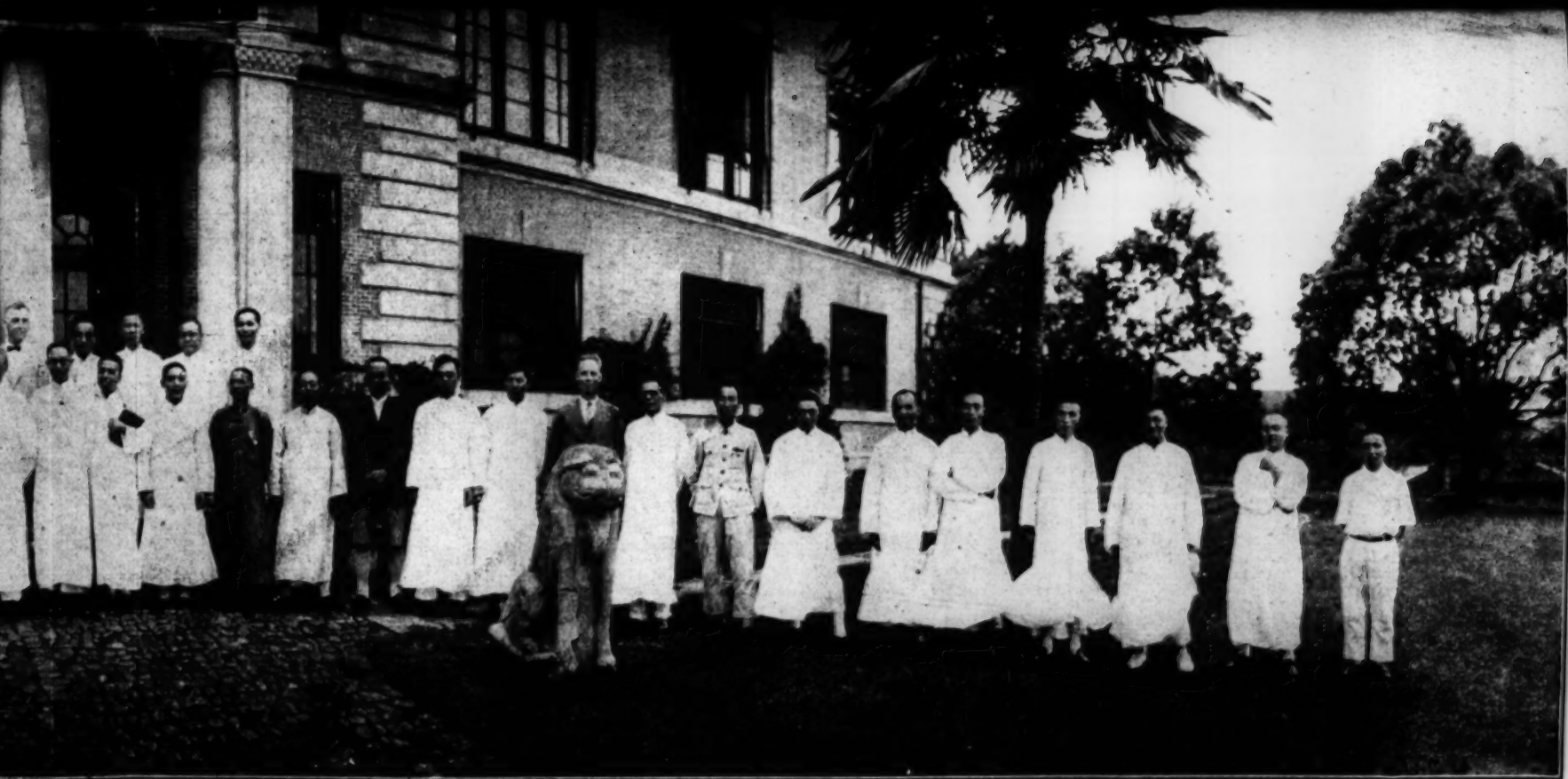


THE GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA.  
July 26th to August 4th, 1930. The central figure with glasses in the front row is Dr. Kagawa.



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